

---

EXCERPTA E DISSERTATIONIBUS IN IURE CANONICO

# CUADERNOS DOCTORALES

DE LA FACULTAD DE DERECHO CANÓNICO

---

PUBLICACIÓN PERIÓDICA DE LA FACULTAD DE DERECHO CANÓNICO  
UNIVERSIDAD DE NAVARRA / PAMPLONA / ESPAÑA



Universidad  
de Navarra

---

FRANCIS GEORGE

An adaptation of the American  
experience of stewardship  
and development in India  
based on Can 1261 § 2

VOLUMEN 28 / 2018-19

---

## SEPARATA

---

---

EXCERPTA E DISSERTATIONIBUS IN IURE CANONICO

# CUADERNOS DOCTORALES

DE LA FACULTAD DE DERECHO CANÓNICO

PUBLICACIÓN PERIÓDICA DE LA FACULTAD DE DERECHO CANÓNICO /  
UNIVERSIDAD DE NAVARRA  
PAMPLONA / ESPAÑA / ISSN: 0214-3100  
VOLUMEN 28 / 2018-2019

---

DIRECTOR/ EDITOR

**José Antonio Fuentes**

jafuentes@unav.es  
UNIVERSIDAD DE NAVARRA

SECRETARIO / EDITORIAL SECRETARY

**Gerardo Núñez**

gnunez@unav.es  
UNIVERSIDAD DE NAVARRA

---

Esta publicación recoge extractos de tesis doctorales defendidas en la Facultad de Derecho Canónico de la Universidad de Navarra.

La labor científica desarrollada y recogida en esta publicación ha sido posible gracias a la ayuda prestada por el Centro Académico Romano Fundación (CARF)

---

**Redacción, administración,  
intercambios y suscripciones:**  
«Cuadernos doctorales».  
Facultad de Derecho Canónico  
Universidad de Navarra.  
Pamplona. España. CP 31009  
Tfno.: 948 425 600.  
Fax: 948 425 622.  
E-mail: emarcoa@unav.es

---

**Edita:**  
Servicio de Publicaciones  
de la Universidad  
de Navarra, S.A.  
Campus Universitario  
31009 Pamplona (España)  
Tfno.: 948 425 600

**Precios 2019:**  
Número suelto: 25 €  
Extranjero: 30 €

---

**Fotocomposición:**  
Pretexto

**Imprime:**  
Ulzama Digital

**Tamaño:** 170 x 240 mm

**DL:** NA 1479-1988

**SP ISSN:** 0214-3100

---

EXCERPTA E DISSERTATIONIBUS IN IURE CANONICO

# CUADERNOS DOCTORALES

DE LA FACULTAD DE DERECHO CANÓNICO

VOLUMEN 28 / 2018-2019

---

**Claudio MINAKATA URZÚA**

Naturaleza y efectos de la misión canónica en la organización eclesialística 9-80

**Lukasz Piotr TKACZYK**

La lógica procesal, los principios procesales y la configuración del proceso  
*brevior* en el M. P. *Mitis iudex Dominus Iesus* 81-157

**Edwuar Alberto TOCTO MEZA**

Naturaleza canónica de la investigación prejudicial o pastoral 159-250

**Bernardo J. MONTES ARRAZTOA**

XIV Asamblea General Ordinaria del Sínodo de los Obispos: novedad, desarrollo  
y reflejos jurídicos en la *Relatio Finalis* 251-346

**Francis GEORGE**

An adaptation of the American experience of stewardship and development  
in India based on Can 1261 § 2 347-405

---

# Índice general

## **Naturaleza y efectos de la misión canónica en la organización eclesial**

CLAUDIO MINAKATA URZÚA

INTRODUCCIÓN	12
1. APUNTE HISTÓRICO	14
2. OBJETO DE LA MISIÓN CANÓNICA	21
2.1. Las funciones públicas	21
2.2. Las facultades	24
2.3. La potestad eclesial	27
3. INSTRUMENTOS DE LA MISIÓN CANÓNICA	32
3.1. El oficio eclesial	33
3.2. Otras formas de asignación de funciones públicas	46
4. SUJETOS DE LA MISIÓN CANÓNICA	52
4.1. Los fieles como sujetos de la misión canónica	52
4.2. La misión canónica de los ministros sagrados	56
5. «EXCURSUS»: LA MISIÓN CANÓNICA Y LA ENSEÑANZA DE LAS CIENCIAS SAGRADAS	64
5.1. Argumentos a favor de la necesidad de la misión canónica para enseñar ciencias sagradas	64
5.2. Argumentos a favor de que no es necesaria la misión canónica para enseñar ciencias sagradas	66
6. CONCLUSIÓN	71
BIBLIOGRAFÍA	75
Fuentes	75
Autores	76
ÍNDICE DE LA TESIS DOCTORAL	79

**La lógica procesal, los principios procesales y la configuración del proceso *brevior* en el M. P. *Mitis Iudex Dominus Iesus***

LUKASZ PIOTR TKACZYK

INTRODUCCIÓN	84
1.. CUESTIONES PRELIMINARES	85
1.1. La interpretación sistemática de la nueva normativa	85
1.2. El contexto de la reforma procesal del <i>Mitis Iudex Dominus Iesus</i> en general y del proceso <i>brevior</i> en particular	87
1.3. Criterios inspiradores y «aspiraciones» del proceso <i>brevior</i>	90
2. LOS PRINCIPIOS PROCESALES	96
2.1. Los principios fundamentales del ordenamiento jurídico: búsqueda de la verdad y realización de la justicia	97
2.2. La protección de la indisolubilidad, el favor <i>iuris</i> del matrimonio y el mantenimiento del carácter judicial-declarativo del proceso como principios básicos de la potestad judicial en la Iglesia	102
2.3. Los principios constitucionales de la potestad judicial: independencia, libertad e imparcialidad	109
2.4. El principio de la celeridad y diligencia	113
2.5. El principio de la «economía» procesal	121
2.6. El principio del contradictorio procesal y el derecho de defensa	127
2.7. El principio de la inmediatez	131
2.8. El principio de justicia rogada o de iniciativa de parte	137
3. SEMEJANZA ENTRE EL PROCESO <i>BREVIOR</i> Y EL PROCESO CONTENCIOSO ORAL	142
3.1. Presupuestos procesales y naturaleza del proceso oral	142
3.2. El itinerario del proceso oral	144
4. CONCLUSIONES	149
BIBLIOGRAFÍA	152
ÍNDICE DE LA TESIS DOCTORAL	156

**Naturaleza canónica de la Investigación Prejudicial o Pastoral**

EDWUAR ALBERTO TOCTO MEZA

INTRODUCCIÓN	162
I. DESTINATARIOS DE LA INVESTIGACIÓN PREJUDICIAL O PASTORAL	164
1.1. Matrimonios en crisis antes de la separación	166
1.2. Cónyuges separados	168
1.3. Cónyuges divorciados	171
II. LOS SUJETOS AGENTES DE LA INVESTIGACIÓN PREJUDICIAL O PASTORAL	174
2.1. Con respecto a los oficios curados	185
2.2. Con respecto a los oficios no curados	190

## ÍNDICE GENERAL

III. NIVELES DE ACTUACIÓN	192
3.1. Modos organizativos	193
3.2. Niveles de desarrollo	196
IV. FINALIDAD E IMPORTANCIA	215
4.1. Finalidad	216
4.2. Importancia: su alcance canónico	223
V. PRINCIPIOS APLICABLES PARA SU ESTABILIDAD CANÓNICA	229
VI. CONCEPTO DE LA INVESTIGACIÓN PREJUDICIAL O PASTORAL	233
CONCLUSIONES	235
BIBLIOGRAFÍA	242
ÍNDICE DE LA TESIS DOCTORAL	250

### **XIV Asamblea General Ordinaria del Sínodo de los Obispos: novedad, desarrollo y reflejos jurídicos en la *Relatio Finalis***

BERNARDO J. MONTES ARRAZTOA

1. INTRODUCCIÓN	254
2. METODOLOGÍA Y COMPOSICIÓN DE LA XIV ASAMBLEA GENERAL ORDINARIA DE 2015	256
2.1. Metodología sinodal	256
2.2. Composición de la XIV Asamblea General Ordinaria	259
3. PRINCIPALES DIFERENCIAS ENTRE LA III ASAMBLEA EXTRAORDINARIA DE 2014 Y LA XIV ASAMBLEA ORDINARIA DE 2015	261
4. DESARROLLO DE LA XIV ASAMBLEA GENERAL ORDINARIA DEL SÍNODO DE LOS OBISPOS	263
5. INTRODUCCIÓN A LA XIV ASAMBLEA GENERAL ORDINARIA POR EL SANTO PADRE FRANCISCO	265
5.1. Contenido de la primera parte del <i>Instrumentum Laboris</i>	267
5.2. Contenido de la segunda parte del <i>Instrumentum Laboris</i>	282
5.3. Contenido de la tercera parte del <i>Instrumentum Laboris</i>	292
6. <i>RELATIO FINALIS</i> DE LA XIV ASAMBLEA GENERAL ORDINARIA	314
6.1. Principales novedades de la <i>Relatio Finalis</i>	317
7. CONCLUSIONES	321
1. Aportar soluciones desde perspectivas adecuadas	321
2. La misión pastoral: la familia para la familia	324
3. Necesidad de la formación	326
4. Otras situaciones de la pastoral familiar	329
8. EPÍLOGO	334
ANEXOS	337
BIBLIOGRAFÍA	342
Fuentes	342
Autores	343
ÍNDICE DE LA TESIS DOCTORAL	345

**An adaptation of the American experience of stewardship and development in India based on Can 1261 § 2**

FRANCIS GEORGE

INTRODUCCIÓN	350
1. A MISSION ENTRUSTED TO THE DIOCESAN BISHOP	352
2. NOTION OF STEWARDSHIP AND DEVELOPMENT	353
2.1. Canonical foundation of an office of stewardship and development	354
2.2. The proposal of Stewardship by USCCB	355
2.3. Stewardship is a way of life	355
2.4. Inherent values of stewardship	356
3. LAUNCHING AN OFFICE OF STEWARDSHIP AND DEVELOPMENT	357
4. AIMS OF AN OFFICE OF STEWARDSHIP AND DEVELOPMENT	358
5. ADAPTATION OF THE AMERICAN OFFICE OF STEWARDSHIP AND DEVELOPMENT IN INDIA	360
5.1. Adaptability of the office of stewardship and development in India	363
5.2. Geographical and social features of India	363
6. THE CHRISTIAN COMMUNITY IN INDIA	365
6.1. The first Latin rite diocese of India	366
6.2. The contribution of St. Francis Xavier to the Latin community	367
6.3. Education favored the spread of Christianity in India	368
7. CHRISTIANITY IN THE INDEPENDENT INDIA	369
7.1. The Latin community in the independent India	371
7.2. General statistics of the Latin Church	372
8. AN OFFICE OF STEWARDSHIP AND DEVELOPMENT IN INDIA	373
8.1. Nature of an office of stewardship and development	374
8.2. A stewardship Catholic community	378
8.3. Identity of an Office of Stewardship and Development	380
9. FUNCTIONS OF AN OFFICE OF STEWARDSHIP AND DEVELOPMENT	381
9.1. Administrative function	381
9.2. Management function	384
10. RESOURCES NEEDED FOR AN OFFICE OF STEWARDSHIP AND DEVELOPMENT	385
10.1. Installation of an office of stewardship and development in the diocesan level	385
10.2. Responsibilities of a director of stewardship and development	387
CONCLUSION	389
APPENDIX. ARCHDIOCESES OF UNITED STATES AND THE OFFICE OF STEWARDSHIP	397
BIBLIOGRAPHY	401
1. Official Resources	401
2. Authors	401
3. Web pages	402
CONTENTS OF THE THESIS	404

---

Universidad de Navarra  
Facultad Derecho Canónico

Francis GEORGE

An adaptation of the American  
experience of stewardship  
and development in India  
based on Can 1261 § 2

Extracto de la Tesis Doctoral presentada en la  
Facultad Derecho Canónico de la Universidad de Navarra

Pamplona  
2019



Ad normam Statutorum Facultatis Iuris Canonici Universitatis Navarrensis,  
perlegimus et adprobavimus

Pampilonae, die 20 mensis februarii anno 2019

Dr. Didacus ZALBIDEA GONZÁLEZ

Dr. Ioachin SEDANO RUEDA

Coram tribunali, die 23 mensis iunii anno 2017, hanc  
dissertationem ad Lauream Candidatus palam defendit

Secretarius Facultatis  
D. nus Eduardus FLANDES ALDEYTURRIAGA

Cuadernos Doctorales de la Facultad de Derecho Canónico

Vol. 28, n. 5

---

# An adaptation of the American experience of stewardship and development in India based on Can 1261 § 2\*

Francis GEORGE\*\*

[vasjimmy@hotmail.com]

**Summary:** INTRODUCTION. 1. A MISSION ENTRUSTED TO THE DIOCESAN BISHOP. 2. NOTION OF STEWARDSHIP AND DEVELOPMENT. 2.1. Canonical foundation of an office of stewardship and development. 2.2. The proposal of stewardship by USCCB. 2.3. Stewardship is a way of life. 2.4. Inherent values of stewardship. 3. LAUNCHING AN OFFICE OF STEWARDSHIP AND DEVELOPMENT. 4. AIMS OF AN OFFICE OF STEWARDSHIP AND DEVELOPMENT. 5. ADAPTATION OF THE AMERICAN OFFICE OF STEWARDSHIP AND DEVELOPMENT IN INDIA. 5.1. Adaptability of the office of stewardship and development in India. 5.2. Geographical and social features of India. 6. THE CHRISTIAN COMMUNITY IN INDIA. 6.1. The first Latin rite diocese of India. 6.2. The contribution of St. Francis Xavier to the Latin community. 6.3. Education favored the spread of Christianity in India. 7. CHRISTIANITY IN THE INDEPENDENT INDIA. 7.1. The Latin community in the independent India. 7.2. General statistics of the Latin Church. 8. AN OFFICE OF STEWARDSHIP AND DEVELOPMENT IN INDIA. 8.1. Nature of an office of stewardship and development. 8.1.1. Aim of an office of stewardship and development. 8.1.2. Necessity of an office of stewardship and development in India. 8.2. A stewardship Catholic community. 8.2.1. Focus and goals of a stewardship community. 8.2.2. The ideal outcomes of a stewardship community. 8.2.3. Philosophical and cultural underpinnings of a stewardship community. 8.2.4. Ultimate objective of a stewardship community. 8.3. Identity of an Office of Stewardship and Development. 9. FUNCTIONS OF AN OFFICE OF STEWARDSHIP AND DEVELOPMENT. 9.1. Administrative function. 9.1.1. Formation of the faithful. 9.1.2. Ongoing formation. 9.1.3. Create a stewardship council. 9.1.4. Help the stewards to compromise. 9.1.5. Be a collaborator. 9.1.6. Diocesan annual appeal. 9.2. Management function. 9.2.1. Medium of donation. 9.2.2. Fundraising. 9.2.3. Agent of communication and publicity. 9.2.4. Planned giving. 10. RESOURCES NEEDED FOR AN OFFICE OF STEWARDSHIP AND DEVELOPMENT. 10.1. Installation of an office of stewardship and development in the diocesan level. 10.1.1. The diocesan Bishop. 10.1.2. The director of office. 10.1.3. The office and its collaboration. 10.2. Responsibilities of a director of stewardship and development. 10.2.1. List of responsibilities of the office of Stewardship and development through the director. 10.2.2. Minimum requirements for a director. CONCLUSION. APPENDIX. BIBLIOGRAPHY, CONTENTS OF THE THESIS.

---

\* *Excerptum* de la tesis doctoral dirigida por el Prof. D. Diego Zalbidea. Título: *An office of stewardship and development in the light of Can. 1261 § 2*. Fecha de defensa: 23 de junio de 2017.

\*\* Tabla de siglas y abreviaturas:

AAS	<i>Acta Apostolicae Sedis</i>
ASS	<i>Acta Sanctae Sedis</i>
CBCI	Catholic Bishops Conference of India
CCBI	Conference of Catholic Bishops of India
CCC	Catechism of the Catholic Church
CFO	Chief Finance Officer
DGDC	J. OTADUY, A. VIANA, J. SEDANO, <i>Diccionario General de Derecho Canónico</i> , Thomson Reuters Aranzadi, Cizur Menor 2013.
DPME	Directorium de Pastoralis Ministerio Episcoporum
EG	Ap. Exh. <i>Evangelii gaudium</i>
USCCB	United States Conference of Catholic Bishops

## INTRODUCCIÓN

The Church is having a mission to be accomplished and it needs temporal goods to fulfill its ultimate goal. Therefore, it's natural for the Church to engage in temporal affairs<sup>1</sup>. From the time of the apostles to our period, Church adhered many visible changes. The Second Vatican Council was a turning point in the Church, which brought many changes in the different offices of administration. It emphasized that the immediate responsibility of the entire people of God is the realization of the salvific mission<sup>2</sup>.

Though the Church implicate in earthly matters, the reason of its existence is the salvation of mankind<sup>3</sup>. Church use money and temporal goods as instruments for its mission advancement. The involvement of the Church in such tasks demands a responsible management of its goods. A just administration always requires principles, formation, and adequate organization. The Church has the obligation to preserve, protect and administer the temporal goods according to its needs. The peculiarity of the temporal goods is that they can generate a sense of safety in the development of the mission of the Church. Many recent studies conclude that money could help people to improve their self-sufficiency, which is not the aim of the Church and would probably generate delays in the mission. It is because of this, that the Church should be watchful in the management of its temporal activities.

The Church makes use of temporal goods insofar as her own mission requires it<sup>4</sup>. The *Codex Iuris Canonici* (CIC), favors this approach of the Church. Whereas, when canons are reduced to the economic field only, they fail to fulfil the real mission which the legislator intended to mention. There are many goods which have an ecclesial purpose, but all do not have the same relevance in the canonical order<sup>5</sup>. The development and mission of the Church should be in concordance with the principles of the Church<sup>6</sup>.

<sup>1</sup> For a brief overview of the Church's use of Temporal Goods, cf. J. W. POKUSA, *Introduction to a Church Finance Handbook: Background for the Law on Temporal Goods*, in K. E.-L. A. DI NARDO, J. W. POKUSA (eds.), *Church Finance Handbook*, Washington, 1999, vii-xvii.

<sup>2</sup> Cf. J. HERVADA, *Diritto costituzionale canonico*, Milano 1989, 85-91; J. I. ARRIETA, *Funzione pubblica e ufficio ecclesiastico*, in *Ius Ecclesiae* 6 (1995) 910-913.

<sup>3</sup> Cf. Can. 1752 «[...] keeping in mind the salvation of souls, which in the Church must always be the supreme law».

<sup>4</sup> Cf. *Gaudium et spes*, n. 76.

<sup>5</sup> To have an overview about the canonical way of ecclesiastical organization, cf. J. I. ARRIETA, *Diritto dell'organizzazione ecclesiastica*, Milano 1997; A. CATTANEO, *La Chiesa locale*, Città del Vaticano 2003.

<sup>6</sup> Cf. F. G. MORRISSEY, *Acquiring temporal goods for the Church's mission*, in *The Jurist* 56 (1996) 586-603.

Due to lack of temporal or economic resources, the mission of the Church is interrupted in many fields of evangelization. It is decisive for the Church not to refuge solely in the infrastructures that offer temporal security which limits the mission of the Church. Even when the Church had limited temporal resources, the mission of the Church continued. It is a proof that the mission of the Church is not temporal bound. Lack of temporal resources may punctuate the mission, but it does not signify the end. The mission of the Church goes far beyond the temporal security. It is the mission of God in human hands.

«In every activity of evangelization, the primacy always belongs to God, who has called us to cooperate with him and who leads us on by the power of his Spirit»<sup>7</sup>.

The lack of temporal goods is not a preoccupation of the Church. As every baptized is an evangelizer, Church will never lack resources.

«An evangelizing community is also supportive, standing by people at every step of the way, no matter how difficult or lengthy this may prove to be. It is familiar with patient expectation and apostolic endurance. Evangelization consists mostly of patience and disregard for constraints of time»<sup>8</sup>.

That which concerns the Church is the just administration of the temporal goods<sup>9</sup>. Lack of organization and lack of professionals or experienced people in the management of the temporal goods of the Church puts in danger the mission of the Church. Deficiency of just administration of goods in the Church creates disorder<sup>10</sup>. Recent political attacks and common man's complaint is about the mismanagement of the temporal goods of the Church. All arguments raised against the Church are not true, but it is the moral responsibility of each faithful to be trustworthy. The Church can still provide still a better instrument to help the faithful in the administration of temporal goods, especially the finance.

---

<sup>7</sup> EG, n.12.

<sup>8</sup> EG, n. 24.

<sup>9</sup> Cf. A. BUSSO, «Administrador de bienes», in DGDC, I, 228-230.

<sup>10</sup> Cf. J. MIÑAMBRES, «Administración de bienes», in DGDC, I, 203-210.

In the diocesan level it is the financial administrator who handles the whole system of money management<sup>11</sup>. In certain circumstances it depends on the financial administrator whether a particular mission of the Church could be carried out or not, depending on the amount to be spent. Rather than a control on money, he is the one who indirectly decides the «when» of the mission. The obligations of a financial administrator are clearly specified in the CIC. Despite of this, the financial administrator is vested with incompetent roles in the dioceses. Money and other temporal goods of the diocese gets retained by the financial administrator for the future use which limits the mission of the Church. Incompetent involvements of personals in the mission of the Church punctuates the mission. This could be corrected in different ways and it is the obligation of the diocesan Bishop to find the adequate manner in which he could carry out the mission of the Church uninterrupted.

### 1. A MISSION ENTRUSTED TO THE DIOCESAN BISHOP

The missionary spirit of the Church takes new paths to obtain its target. The *Codex Iuris Canonici* of 1983 suggests some means to achieve this objective. Can. 1261 § 2 is an example of such a perspective. It asks the faithful to support the Church in her needs which are specific. They play a crucial role in the advancement of its mission. The question that arises in this juncture is: who is competent to ask the faithful to support the Church? The answer can be traced in can. 1261 § 2, which states the following: «The diocesan Bishop is bound to admonish the faithful of the obligation mentioned in can. 222, § 1 and in an appropriate manner to urge its observance». In this canon, the duty of the diocesan Bishop is highlighted. It is, his obligation to remind the faithful to do what is mentioned in can. 222 § 1<sup>12</sup>.

The obligation of the diocesan Bishop to urge the faithful in an appropriate manner can be implemented in many ways. The Bishops in the United States found a creative manner in the approach to their pastoral necessities. As leaders of the communities, the Bishops wanted to spread the message of sharing and

---

<sup>11</sup> The terms *economus* or *procurator* is widely used instead of financial administrator, in many Asian dioceses which have a religious missionary tradition.

<sup>12</sup> Can. 222 § 1: «The Christian faithful are obliged to assist with the needs of the Church so that the Church has what is necessary for divine worship, for the works of the apostolate and of charity, and for the decent support of ministers».

caring. The Bishops oriented the faithful to be good stewards. The stewards, in turn, adopted stewardship as a way of life. In many Catholic communities of the United States, the pastoral guidance was oriented to a praxis of stewardship. These communities were familiar with stewardship as a way of life. There are many scriptural verses which support the stewardship living. For example, St. Peter, the first Bishop, reminds the faithful to be good stewards.

«As each has received a gift, use it to serve one another, as good stewards of Gods varied grace. (I Peter 4:10)»

Many archdioceses and dioceses of United States at present are known as «stewardship and development dioceses». It was not a mere administration that the Bishops of the United States aimed. It was mission advancement that they focused.

The Church in the United States studied and developed the ministry of stewardship with the help of a specific office. This approach is an «*Opportuno modo eam urgere*» from the part of the Bishop. Thereby, the creation of an office of stewardship and development became a way for the mission advancement of the Church in the United States. Currently, most of the archdioceses and dioceses of the United States have their own «Office of Stewardship and Development»<sup>13</sup>. These archdioceses and dioceses serve as a model for adapting this «appropriate manner» to other countries and communities.

Everything changed rapidly when the United States Conference of Catholic Bishops (USCCB) published in the year 1992 the pastoral letter, «Stewardship: A Disciple's Response». This was the turning point of stewardship as a method of evangelization in the postmodern American world. This created a great impact in the Church rooted in United States.

## 2. NOTION OF STEWARDSHIP AND DEVELOPMENT

In, «Stewardship: A Disciple's Response», the USCCB highlighted the fact that each faithful is a steward. The definition of a steward for them was totally different from what we understand commonly as a steward. In general,

---

<sup>13</sup> The Office of development is a usual office in most of the fast-growing companies, industries and universities of the twenty first century. They have the task of taking the company to the next progressed level, especially in the financial status of the company.

the term steward gives the idea of a person who safeguards material and human resources and using them responsibly. Whereas, a Christian steward means a person who receives Gods gifts gratefully, cultivates them responsibly, shares them lovingly in justice with others, and returns them with an increase to the Lord. This change's the whole definition of a steward. This radical change was adopted by many Catholic communities in the United States.

A series of studies, writings, guides and offices appeared within no time<sup>14</sup>. These offices proved through years that they are an effective instrument of advancement for the mission of the Church. The USCCB found that stewardship is an appropriate manner to help the faithful to grow in the commitments of the Church. Therefore, in the tenth anniversary of the 1992 Pastoral letter the USCCB, published another edition of the same pastoral letter with additional material<sup>15</sup>.

### 2.1. *Canonical foundation of an office of stewardship and development*

Stewardship existed long before the pastoral letter of the USCCB was published. It existed as a way of life. Whereas, an office for managing stewardship for development is a recent evolution. This office can find its canonical foundation in can. 1261 § 2 of the CIC. According to this canon, the diocesan Bishop is bound to remind the faithful of their obligations mentioned in can. 222 § 1.

This canon demands the faithful to provide for the divine worship, for the works of apostolate and charity, and for the worthy support of the ministers. The Church receives the financial support for these needs from the people of God. It is the duty of the Bishop to urge the faithful in an appropriate manner to fulfill these duties. This always depends on the social and economic circumstances in which the community is found. Along with other matters, can. 1261 § 2 highlights one of the duties of a diocesan Bishop. He is the prime factor to pasture the flock in an appropriate manner.

The definition of stewardship and development can be summarized in a single word «advancement». The Church in United Sates is aiming an all-

<sup>14</sup> Some of the principal books and study materials about stewardship and development are added to the bibliography of this article for an easy reference.

<sup>15</sup> The extra material included a Summary of the United States Bishops' pastoral letter on Stewardship, named: «*To Be a Christian Steward*» and «*Stewardship and Development in Catholic Dioceses and Parishes*». This was a solid document from the part of the USCCB. It is a resource manual for those who plan to have an office of stewardship and development.

round progress in every sector of development – spiritual, social and economic. Most of the archdioceses, dioceses, parishes and Christian communities implemented the proposal of the USCCB. The words of the pastoral letter became offices of stewardship and development in many communities.

## 2.2. *The proposal of Stewardship by USCCB*

It was in the year 1992 for the first time that the Bishops of the United States spoke about stewardship. The conference directed a pastoral letter with some good ideas about stewardship. The letter «Stewardship: A Disciple's Response» explained who is a steward and what is stewardship? It concluded by teaching a way of being a true Christian disciple like the Blessed Virgin.

The theme of reflection for the Bishops was a sentence from St. Peter «As each one has received a gift, use it to serve one another as good stewards of Gods varied grace». In common man's language, each follower of Christ is a steward. As stewards the faithful receive Gods gifts great fully, cultivate them responsibly share them lovingly in justice with others and return them with increase to the Lord. A steward of Christ responds in a particular way to the call of discipleship.

For a steward, God is the giver and source of all things. Hence a true disciple receives everything as a gift and considers everything that he manages as a gift. The stewards are so grateful to God that they want to use everything that they have for love to God and for one another.

God created world is entrusted by Him to man to care and cultivate. The protection and preservation of the environment is the stewardship of ecological concern. Recently this ecological concern was in limelight with the encyclical *Laudato Si* of Pope Francis. The second Vatican council states that, through work, we build up not only our world but the kingdom of God, already present among us.

## 2.3. *Stewardship is a way of life*

Stewardship is a self-giving. It is not money oriented. It has underlying values such as identity, trust, gratitude and love<sup>16</sup>. The prime understanding of a

---

<sup>16</sup> A. KEMBERLING-M. GLODAVA, *Making stewardship a way of life: a Complete Guide for Catholic Parishes*, Huntington 2010, 11.



stewardship office is that it is not a fundraising office. Disgracefully many considers it as an office of financial or temporal benefitting structures. Stewardship is not just about money. It is about an instrument to follow Christ more closely. A true steward will be able to guide others to the understanding that stewardship is a spirituality. It tends to identify the faithful that stewardship is a way of life<sup>17</sup>. Stewardship is a creative way to teach the faithful how to administer his God given gifts-time, talent and treasure, for the mission of the Church.

In a spiritual life, many things are done by the faithful out of love. It is not just following some Theology. Stewardship takes us to the next step of theology which is the practice of Theology out of Love. In this juncture, it becomes spirituality. This means a life of thanksgiving for all of Gods blessings that result in a spirit filled, vibrant community. Stewardship helps to change our vision about Church. Mila Glodava shares her experience about some of the poorest parishes of Philippines after having an office of stewardship and development<sup>18</sup>: «While in the past, the Church was there to help them in their daily struggle. Now they are the Church. They take care of the Church. With this new mind-set, giving has become a part of their ownership of the Church»<sup>19</sup>.

#### 2.4. *Inherent values of stewardship*

There are some chief underlying values in stewardship namely: identity, trust, gratitude and love. As Christians, we have an identity as followers of Christ. More than a follower a Christian knows that he is created by God in His own image. We are grateful to God and we know that we belong to God. If God is our creator, we belong to God. Therefore, everything that I have, belongs to God. Everything is given to me so that I may manage them for God as a good steward. Our time, talent and treasure belong to God.

It's like the philosophical question who am I? it is a real quest of identity. It is the identity of belongingness to God that makes one serve God. Trust in God is a preparation for the blessedness of the poor. They shall see God<sup>20</sup>. If there

<sup>17</sup> Cf. D. ZALBIDEA, *Corresponsabilidad en el sostenimiento de la Iglesia*, in DGDC, II, 785-787.

<sup>18</sup> Mila Glodova is a stewardship orientor and author along with Andrew Kemberling of the guide: *Making stewardship a way of life*. She directed many conferences and ongoing programs of stewardship in many dioceses and archdioceses of Asia and United States.

<sup>19</sup> A. KEMBERLING-M. GLODAVA, *Making stewardship...*, cit., 15.

<sup>20</sup> CCC 2457.

is a clear identity to the belongingness of God, it will generate confidence and trust in God. God who created you, looks to your needs. Do not retain anything from which is being granted to you to serve the needy. A steward is trustworthy person. This claims that all our dealings must be trustworthy. The realization of one's identity helps to be a trustful man to God and His fellow people.

The third underlying value is gratitude. Acceptance and trust leads a steward to be grateful to God. Time, talent and treasure comes from God. Therefore, I must be grateful to Him. It is out of this gratitude that each steward or disciple of God shares his time, talent and treasure with others. An office of stewardship and development can never become a money generating business, rather a help to improve the way of life in which each learn to live like brothers and sisters in Christ.

Love is another value that we identify in a steward. Love is not optional for a Christian. He loves God as he is loved by God. Love is a key point of a steward because love is giving. The good steward understands that our charitable giving is based on the key idea that «*we have a need to give before we give to a need*»<sup>21</sup>. Having these four underlying values a steward can triumph with an office of stewardship and development.

### 3. LAUNCHING AN OFFICE OF STEWARDSHIP AND DEVELOPMENT

The key figure of an office of development is the head of the community. In the case of an archdiocese, the Archbishop; in a diocese, the Bishop and in a parish the parish priest. However, it is not an easy task. The right orientation is essential in this field otherwise the office of development turns out only to be a fundraising office. The aim of the authority in charge should be truly, orient the faithful to a true discipleship<sup>22</sup>. Make the faithful understand that we all are stewards of God and faithful caretakers of the gifts and graces bestowed upon them.

<sup>21</sup> A. KEMBERLING-M. GLODAVA, *Making stewardship...*, cit., 28.

<sup>22</sup> To know about stewardship and the guidance of different communities, by the Church, cf. CONFERENZA EPISCOPALE ITALIANA, *Sovvenire alle necessità della Chiesa. Corresponsabilità e partecipazione dei fedeli*, 14 novembre 1988, in *Notiziario CEI* (1988) 157-186 and IDEM, *Sostenere la Chiesa per servire tutti. A vent'anni da «Sovvenire alle necessità della Chiesa»*, 4 ottobre 2008; CONFERENCIA EPISCOPAL ESPAÑOLA, *Los cristianos laicos, Iglesia en el mundo. «Id también vosotros a mi viña» (Mt 20,4). Líneas de acción y propuestas para promover la corresponsabilidad y participación de los laicos en la vida de la Iglesia y en la sociedad civil*, 19 novembre 1991, in [http://www.conferenciaepiscopal.es/documentos/Conferencia/cristianos\\_laicos.htm](http://www.conferenciaepiscopal.es/documentos/Conferencia/cristianos_laicos.htm) (last visited 10.04.2018);

Prayer is a powerful instrument to start with. Organize the faithful and find stewards who are prepared to share their time, talent and treasure with the needy the Church. The greatest example of stewardship is the good Samaritan, who shared his time talent and treasure in the aid of another<sup>23</sup>. An ideal office of stewardship and development can be formed by six stewards along with the head of the community. There must be a director, coordinator, planning officer, data management specialist, administrative assistant and a data entry clerk. Each of them having a specified office it favors the office development and management.

It all depends on how it is directed and coordinated. Putting up the infra structure do not mean that they have an office of development. It requires a well planning and attention to all that happens in the society as well as in the community. The faithful should feel the need of the Church is their own need. It is only out of true discipleship charity emanates. If not, we will be only finding money for our needs. This will ruin the whole office of stewardship and development.

The example of the archdioceses of the United States can be adapted to any part of the world. The big area covering archdiocese including more faithful and small territorial archdioceses with a small number of faithful or scattered faithful can be adapted according to our needs. Their offices are models which favor's in launching an office of stewardship and development in other countries. Since all the details about these offices can be taken from their archdiocesan websites, it makes things easier.

#### 4. AIMS OF AN OFFICE OF STEWARDSHIP AND DEVELOPMENT

Through the analysis of the 33 archdioceses of the United States it was found that this office of stewardship and development is a useful instrument of Evangelization. The systematical data analysis of the 33 archdioceses proved

---

UNITED STATES' CONFERENCE OF CATHOLIC BISHOPS, *Stewardship: A Disciple's Response. Tenth Anniversary Edition*, Washington D.C. 2002; M. RIVELLA (ed.), *Partecipazione e corresponsabilità nella Chiesa. I Consigli diocesani e parrocchiali*, Milano 2000; O. BOBINEAU, J. GUYON, B. DURIEZ (eds.), *La coresponsabilité en Église, utopie ou réalisme? Actes du colloque, Marseille 16-17 janvier 2009*, Paris 2010; P. GHERRI, *Responsabilità ecclesiale, corresponsabilità e rappresentanza. Atti della Giornata canonistica interdisciplinare*, Città del Vaticano 2010.

<sup>23</sup> Cf. Luke 10:25-37.

that there is a great attractiveness for the faithful to collaborate with this office<sup>24</sup>. The increasing number of offices and stewardship communities is a sign of progress and advancement in the mission of the Church. All the 33 archdioceses were totally different in population and circumstances, but this office grew healthily among the Christian community. This is the proof of the adaptability of this office to any social and religious circumstances.

Most of the diocesan fund-raising programs has a primary objective of increasing the amount of money contribution. In such activities, usually the archdioceses or dioceses miss the connection between fundraising and development. People contribute because they are asked by the Church leader to contribute. This is not a voluntary act but a forced minimum giving encouragement. Stewardship aims higher than giving. It aims development and advancement of all the faithful. Time, talent and treasure is shared as a voluntary act in stewardship.

It is the duty of this office of stewardship and development that the faithful obtain the necessary understanding of stewardship as a way of life. The voluntary act of sharing emanates from the gratitude of the faithful for all the benefits received from God. Successful stewardship and development programs frequently include procedures for encouraging annual commitments of time, talent and treasure to the parish, diocese, school and other church-related organizations<sup>25</sup>. The analysis of the archdioceses reveals that the key person behind each office of stewardship and development is the Archbishop and in the dioceses the Bishop. Can. 1261 § 2 highlights that it is the responsibility of the diocesan Bishop to remind the faithful of their obligation.

Nine years after the publication of the 1983 CIC, the Bishops of the United States found a practical way worked out in this canon. It is only after nine years of publishing the 1983 CIC that the Bishops brought out a pastoral letter with new ideas. The Bishops in the United States adopted a creative way in 1992 by publishing a pastoral letter «Stewardship: A Disciple's Response». It was a deep reflection of the sacred scripture as well as the documents of second Vatican Council. A fresh air was blown to the Church of United States through this famous pastoral letter which is celebration its silver jubilee this year. Day by day there are new offices of stewardship and development in the Christian community of the United States. This is a real example of how much this office is favoring the mission of the Church. The bishops of the United states launched

---

<sup>24</sup> Cf. appendix 1.

<sup>25</sup> USCCB, *Stewardship: A Disciple's Response*, Washington D.C. 1992, 55.

these offices of stewardship and development without knowing that this office is having a canonical support. Can 1261 § 2 favors the decision of the bishops to start stewardship and development offices in their archdioceses and dioceses.

## 5. ADAPTATION OF THE AMERICAN OFFICE OF STEWARDSHIP AND DEVELOPMENT IN INDIA

The «*opportuno modo eam urgere*» of can. 1261 § 2 was applied by the Bishops in many ways in the catholic communities of the United States<sup>26</sup>. Most of the archdioceses, dioceses, and parishes are examples of this application. The investigation made in the 33 archdioceses favored with successful stories that each archdiocese achieved.

The research consisted of a general analysis of the presence and function of the office of stewardship and development. This paved way to understand the value and richness of such an office in the advancement of the Church. Almost all the Archdioceses highlighted an office of stewardship and development.

Some Archdioceses named it as «Stewardship Office» and others «Development Office». In the case of the Archdiocese of Denver, such an office is missing. But there is something called Archbishops Catholic Appeal<sup>27</sup>. This is one of the major planning of an Office of Stewardship and Development. Though such an office is absent they adopted in some way the plannings of an Office of Stewardship and Development.

The «Stewardship» and «Development» which the USCCB recommended in the year 1992 was put into practice in many Christian communities. This office renewed the spirit of the communities and made them more active. It was not an increase in parish activities, nor economic benefits. It was an integral development. The faithful welcomed such interventions of the Church because it revived the mindset of the faithful. Drastic changes were seen in their communities.

Many testimonies and witnesses among the faithful are sure signs of growth of the faithful as good stewards<sup>28</sup>. The United States Bishops made

<sup>26</sup> Can. 1261 § 2: «Episcopus dioecesanus fideles de obligatione, de qua in can. 222, § 1, monere tenetur et opportuno modo eam urgere».

<sup>27</sup> <https://archden.org/archbishops-catholic-appeal/> (Last visited: 10.03.2018).

<sup>28</sup> For testimonies and changes that occurred in people through Stewardship see: C. SMITH, *Catholic Stewardship sharing Gods gifts*, Indiana 2001.

the stewardship activities under the leadership of an office. They took this office to another level of Evangelization. This office clears the path to carry out the mission of the Church in a creative way. It gives a value-based orientation which favors the mission of the Church.

Stewardship is a measuring scale to take care of the Gods gifts to us. It requires effort and commitment. In this post-modern era, the mission of the Church face challenges in many fields. Pope Francis in *Evangelii Gaudium* narrates the different challenges that are faced by the Church. He also cheers the faithful to face the challenges, to go forward, to spread the light of the Gospel.

«The word of God constantly shows us how God challenges those who believe in him ‘to go forth’. Abraham received the call to set out for a new land (cf. Gen 12:1-3). Moses heard God’s call: ‘Go, I send you’ (Ex 3:10) and led the people towards the promised land (cf. Ex 3:17). To Jeremiah God says: ‘To all whom I send you, you shall go’ (Jer 1:7). In our day, Jesus’ command to ‘go and make disciples’ echoes in the changing scenarios and ever new challenges to the Church’s mission of evangelization, and all of us are called to take part in this new missionary ‘going forth’. Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the ‘peripheries’ in need of the light of the Gospel»<sup>29</sup>.

The Bishops in the United States found a practical way to deal with the many-faced crisis of United States by launching an office of stewardship and development. The analysis of the different archdioceses proved that it was a fruitful endeavor that the Bishops have installed in their dioceses. The communities with this office have advanced in the mission of the Church. Most of these became vibrant active archdioceses, dioceses or parishes. It was not a temporal advancement rather an advancement in the mission of the Church along with the temporal development.

«We are not simply talking about ensuring nourishment or a ‘dignified sustenance’ for all people, but also their ‘general temporal welfare and prosperity’. This means education, access to health care, and above all employment, for it is through free, creative, participatory and mutually supportive

---

<sup>29</sup> EG, n. 20.

labour that human beings express and enhance the dignity of their lives. A just wage enables them to have adequate access to all the other goods which are destined for our common use»<sup>30</sup>.

The faithful learned from this office that they all are stewards and are bound to be stewards of the Lord. Being a good steward is not an option rather it is a vocation. A good steward is a faithful disciple of Christ. When the faithful understands stewardship as a way of life they become the Church and the needs of the Church become their needs. From the good steward emanates the ardent desire to give. With this new mindset, giving has become a part of their ownership of the Church<sup>31</sup>. It gives rise to infrastructures that favor meeting courageously the necessities of the Church. A radical change overpowers giving and becomes an urge to give. Stewardship involves developing a need to give, rather than merely giving to a need<sup>32</sup>.

These offices become instruments in the right hands (stewards). It facilitates the needed attention to all economic and temporal needs of the Church. Though some considered it as a money-making office, the function of this office is to guide the faithful in the right way of discipleship. The involvement of money and temporal goods are secondary. It is not an office to manage the financial crisis of any community.

The aim of the study of the United States Archdioceses was to know about the functioning of the Office of Stewardship and Development. It was also to verify whether this Office is having any canonical foundation. The research found a strong basement for this Office in can. 1261 § 2. This Office is an active application of can. 1261 § 2.

The scope of this canon is not limited to a specific place. It is open to any Bishop in any territory. They can apply this canon in their own creative way. This permits the study of the implementation of the creativity of the Bishops of the United States to other parts of the world. This office can be implanted in other countries with total security since it is functioning well in the United States from 1992. Even there is an International Catholic Stewardship Council in which many archdioceses, dioceses, and parishes of the United States are members<sup>33</sup>.

---

<sup>30</sup> EG, n. 192.

<sup>31</sup> Cf. A. KEMBERLING-M. GLODAVA, *Making Stewardship...*, cit., 15.

<sup>32</sup> Cf. C. ZECH, *Best Practices in Parish Stewardship*, Huntington 2008, 10.

<sup>33</sup> Cf. [www.catholicstewardship.com](http://www.catholicstewardship.com) (Last visited: 10.03.2018).

### 5.1. *Adaptability of the office of stewardship and development in India*

Christianity in India has its roots dating back to 52 A.D. with the arrival of St. Thomas in India. This states that it is having the oldest Christian tradition. Despite being the oldest tradition, it counts only 2.3% of the Christian population and is also facing persecution. The historical, social and political background of India, in brief, will favor a better understanding of the need of an office of stewardship and development in India. This is to show the context in which I am suggesting the launching of an office of stewardship and development. It is a developing country with a vibrant active Christian community. The mission of the Church is faithfully carried out by the followers of Christ living in this nation. An office of stewardship and development would facilitate the catholic communities of India to spread the mission in a planned way.

Planning helps the mission of the Church in a strategic way to achieve its goals in a multireligious country. Since Christians are a minority, it needs a prudent planning to stabilize the current situation of Christians in India. Perseverance of faith is not the only goal that the Church is setting. The Church in India should progress in other fields to carry the ultimate mission of the Church.

Many priests and religious are in forefront of any social problems faced by the country. They never lacked the missionary spirit. The Church in India is in a constant struggle for opportunities to develop. In India, 21.9% of the population lives below the national poverty line<sup>34</sup>.

Material destitution is what is normally called poverty and affects those living in conditions opposed to human dignity: those who lack basic rights and needs such as food, water, hygiene, work and the opportunity to develop and grow culturally. In response to this destitution, the Church offers her help, her *diakonia*, in meeting these needs and binding these wounds which disfigure the face of humanity<sup>35</sup>.

### 5.2. *Geographical and social features of India*

India is the seventh biggest country in the world. When this nation gained independence from the British in 1947, the population was a mere 350 million. Now India is the second populated country with, 1,210,193,422

---

<sup>34</sup> <https://www.adb.org/countries/india/poverty> (Last visited: 10.03.2018).

<sup>35</sup> FRANCIS, *Lenten Message* 2014.



(623.7 million males and 586.4 million females)<sup>36</sup>. The country covers an area of 32,87,263 sq. km (1,269,346 sq mi), extending from the snow-covered Himalayan heights to the tropical rain forests of the south.

India stands apart from the rest of Asia, marked off as it is by mountains and the sea, which give the country a distinct geographical entity. Bounded by the Great Himalayas in the north, it stretches southwards and at the Tropic of Cancer, tapers off into the Indian Ocean between the Bay of Bengal on the east and the Arabian Sea on the west<sup>37</sup>.

There are 22 different languages that have been recognized by the Constitution of India, of which Hindi is an Official Language along with other recognized languages. Article 343 empowered Parliament to provide by law for continued use of English for official purposes<sup>38</sup>. According to the provisional results of the 2011 census, the literacy rate in the Country stands at 74.04 percent, 82.14% for males and 65.46% for females. India is comprised of 29 states and 7 union territories<sup>39</sup>.

---

<sup>36</sup> <https://india.gov.in/india-glance/profile> (Last visited: 10.03.2018). India's population, as on 1 March 2011. For a detailed information about population growth refer the official government website of census in India in the following link <http://censusindia.gov.in/2011census/censusinfodashboard/index.html> (Last visited: 10.03.2018).

<sup>37</sup> Cf. <https://india.gov.in/india-glance/profile> (Last visited 10.03.2018).

<sup>38</sup> Cf. Article 343 in The Constitution of India 1949: «Official language of the Union: (1) The official language of the Union shall be Hindi in Devanagari script, the form of numerals to be used for the official purposes of the Union shall be the international form of Indian numerals. (2) Notwithstanding anything in clause (1), for a period of fifteen years from the commencement of this Constitution, the English language shall continue to be used for all the official purposes of the Union for which it was being used immediately before such commencement: Provided that the president may, during the said period, by order authorize the use of the Hindi language in addition to the English language and of the Devanagari form of numerals in addition to the international form of Indian numerals for any of the official purposes of the Union. (3) Notwithstanding anything in this article, Parliament may by law provide for the use, after the said period of fifteen years, of: (a) the English language, or (b) the Devanagari form of numerals, for such purposes as may be specified in the law». Also see: <https://india.gov.in/india-glance/profile> (Last visited: 10.03.2018).

<sup>39</sup> The 29 states are: Andhra Pradesh, Arunachal Pradesh, Assam, Bihar, Chhattisgarh, Goa, Gujarat, Haryana, Himachal Pradesh, Jammu & Kashmir, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Manipur, Meghalaya, Mizoram, Nagaland, Odisha, Punjab, Rajasthan, Sikkim, Tamil Nadu, Telangana, Tripura, Uttarakhand, Uttar Pradesh, West Bengal and the seven union territories are: Andaman and Nicobar Islands, Chandigarh, The Government of NCT of Delhi, Dadra and Nagar Haveli, Daman and Diu, Lakshadweep, Puducherry. Union Territories are administered by the President through an Administrator appointed by him/her.

The total number of Christians are 27,819,588 among them 13,751,031 males and 14,068,557 females according to the census of 2011<sup>40</sup>. This will be 2.3% of the total population. According to Union Government of India, six religious communities namely, Muslims, Christians, Sikhs, Buddhists, Zoroastrians and Jains have been notified as minority communities in India.

The disparity in the percentage of the minority communities is wide. The 13% Muslim community which is the second dominant religion of the country is considered minority along with the 2.3% Christian communities, 1.7 % Sikh and the rest of the religions which are not even one percent of the population. The details about the religions in India reveals that it is a multi-religious country. Christianity as a minority religion faces persecution and faces a decline in population<sup>41</sup>.

## 6. THE CHRISTIAN COMMUNITY IN INDIA

The entry of Christianity in India is believed to be with the arrival of St. Thomas, the apostle in 52 Ad. This is a valuable data for Christianity in India. The Christians in India holds high this tradition. There are documental records from the third century about this tradition<sup>42</sup>. From the beginning of Christian era, India was blessed with the Gospel truths and missionaries. More Christians can be found in the southern region of India.

The state of Kerala in the South is home to the Saint Thomas Christian community, who are now divided into several different churches and traditions. They are Eastern Syrian Saint Thomas Christian churches: the Syro-Malabar Catholic Church and the Chaldean Syrian Church. The Malankara Orthodox

<sup>40</sup> <http://www.indiaonlinepages.com/population/religious-population-in-india.html> (last visited: 11.03.2018).

<sup>41</sup> Though there are thousands of newly baptized every year, the Christian population is in decline in comparison to other religions. Muslim population is a fast-growing community.

<sup>42</sup> The early references St. Thomas in India chronologically: *3rd century*: Syriac Acts of Thomas, Clement of Alexandria, Syriac Doctrine of The Apostles, Origen; *4th century*: Amobius, Eusebius of Caesarea, Ephrem, Gregory of Nazianzus, Cyrillonas, Ambrose, De Transitu Mariae; *5th century*: Gaudentius of Brescia, Jerome, Theodoret of Cyrus, Paulinus of Nola, Martyrologium Hieronymianum, Balai; *6th century*: Jacob of Sarug, Passjo Thomae, Gregory of Tours; *7th century*: John of Saba, Isodore of Seville. Also see: <http://www.nasrani.net/2007/02/16/references-about-the-apostolate-of-saint-thomas-in-india-records-of-indian-tradition-of-thomas-statements/#ixzz4cG68dWUa> (last visited: 11.03.2018).

Syrian Church, Malankara Jacobite Syrian Church, Syro-Malankara Catholic Church, Mar Thoma Syrian Church and the Malabar Independent Syrian Church are West Syrian Saint Thomas Christian Churches. Among these, the catholic communities are only two, namely – the Syro-Malabar Catholic Church and the Syro-Malankara Catholic Church. Then there are the Latin community who claims the same Saint Thomas tradition.

Since the 19th century, Protestant churches have also been present; major denominations include the Church of South India (CSI), St. Thomas Evangelical Church of India, the Church of North India (CNI), the Presbyterian Church of India, Baptists, Lutherans, Traditional Anglicans and other evangelical groups. However, this article cannot deal with all the Christian communities present in India. This study limits its study to the Latin Catholic Church in India. The two oriental Catholic Churches in India are not included in this study.

The history of the Indian Christianity is obscure about the Latin Catholics due to the lack of documentation. The disinterest of the historians for the interests of a minority is also the reason. The superficiality found in the medieval history of Christianity related to the missionaries and religious orders puts in crisis the historical development of the Christians during this period. There are two oriental rites and the Latin rite Catholics in India. There two main reasons why the oriental Catholics are not studied in this study. Primarily the oriental rites are «*sui iuris*» and are governed by their own code of the year 1990. Can. 1261 § 2 which is studied in this article is the Latin rite CIC 83. This canon does not appear in the oriental Code of 1990 which is posterior to the Latin Code.

### 6.1. *The first Latin rite diocese of India*

In the year 1329, Pope John XXII established the first diocese of India through the apostolic bull «*Romanus Pontifex*» given at Avignon on 5<sup>th</sup> August 1329 in the thirteenth year of his pontificate<sup>43</sup>. Jordanus Catalani, a French Dominican missionary and explorer in Asia, was the first Latin Bishop of India. He is known for his book «*Mirabilia*» which described the marvels of the

---

<sup>43</sup> Cf. JOHN XXII, *Romanus Pontifex*, 09 August 1329, in A. MERCATI (ed.), *Monumenta Vaticana, veterem Dioecesim Columbenssem (Quilon) et eiusdem primum episcopum Iordanum Catalani Ord. Praed. Respicientia iussu et impensis Revmi. et Illmi. Domini Aloysii Mariae Benziger Quilonensis antistitis*, Romae 1923, 4-6.

East and also wrote the best account of Indian regions and the Christians. He received two missions from the Pope. The first was to convert the Muslims to Christianity and the second was to reunite the Nestorians to the true Church. During the intent of fulfilling the mission, he was martyred in Thane in 1336<sup>44</sup>. During the visit of Pope Paul VI to India, he remembered the great contributions of Friar Jordanus Catalani<sup>45</sup>.

The Indian Church always remained in the shadow of the Nestorian missions. This was an opportunity for the Syrian Christians to monopolize the apostolic origins of the Indian-Latin Church. The erection of Quilon as the first Latin Diocese of India was conveniently forgotten or ignored by the Syrian authors. The very important mission by the Franciscan and Dominican missionaries captured no attention. The arrival of the Portuguese was another reason for the facts to be hidden because they wanted to monopolize the origin of the Indian-Latin Church<sup>46</sup>. The contributions of the Franciscan and Dominican missionaries cannot be forgotten. They shaped the Christian culture found in India. Even the conventual system of administration was implemented in many zones of India especially in Quilon. The canonical reconstitution of the Diocese of Quilon by Pope Leo XIII by his apostolic letter «*Humanae Salutis*» of 1<sup>st</sup> September 1886 was indeed a landmark in the history of the ancient diocese of Quilon<sup>47</sup>.

## 6.2. *The contribution of St. Francis Xavier to the Latin community*

The contribution of saint Francis Xavier for the diocese of Quilon and the whole of India is still in limelight. The Portuguese presence in India favored the missionary activities of St. Francis Xavier. His relationship with the colonial administration in the coasts of India derives from the cordial relationship that he had with the king of Portugal before his arrival to India in 1542 for the first time. In 1545, he left India and returned for the second

<sup>44</sup> Cf. H. YULE, *The book of sir Marco Polo, the venetian concerning the kingdoms and marvels of the East*, vol.I, cit., 4.

<sup>45</sup> Cf. P. P. SCHIAVON, O.P., «*Il Papa in India*», *Missioni Dominicani*, in *Revista Mensile Illustrata* 39,2 (1965) 4-5.

<sup>46</sup> Cf. F. P. HENRY, *Christianity in India Reconsidered*, Bengaluru (India) 2016, 5.

<sup>47</sup> Cf. LEO XIII, *Humanae salutis*, in *Leonis XIII Pontificis Maximi Acta*, vol.5, Romae 1886, 164-179, ASS 19 (1886) 176-184.

time in 1548 for a short period. In both the visits, he landed in Quilon to have firsthand information of his fruit of labor. The following year he left for Japan and in 1552 he returned to India. During these long periods of his missionary activities in India, he baptized many and taught the basic catechism in a language of the south. The king of Portugal took a special interest, both in the process of seeking the papal approval for the Jesuit order and in the preparation of Jesuit mission to India. It was due to the admiration the king had towards the vows of Xavier<sup>48</sup>.

The Indian historian, K.M. Panicker calls St. Francis as the «Portuguese kings inspector of missions»<sup>49</sup>. He sought favors from the Portugal king to the formation house at Cranganore, founded to bring the Catholic light of Christ to the whole of Malabar, which was oppressed by the Nestorian errors. Many Jesuit activities were funded by the Portuguese governor influenced by St. Francis. Many diplomatic relations that he had with the local kings and administrators of Goa for military treaties gave him more access to many parts of India. He made use of all these opportunities for the conversion of many communities. Until the 15<sup>th</sup> century, the Christian faith was limited to the boundaries of Kerala, one of the southern states of India. The spread of the Latin community to other parts of India was rapid after the arrival of Jesuit missionaries, especially St. Francis Xavier.

### 6.3. *Education favored the spread of Christianity in India*

The contribution of the missionaries was not only spiritual. Their activities were not based on bread giving but bread earning. India was divided in a caste system and few had the access to education. Each person is born in a caste and the caste of the man decided his future of. Only the high-caste males had the opportunity to read and write. The missionaries started schools in vernacular languages and began to admit everyone despite their caste, color or creed. Schools were also opened to girls. The zealous missionaries found that education was an instrument to spread the Gospel in India. They knew that

---

<sup>48</sup> Cf. J. ELISHA, *Francis Xavier and Portuguese Administration in India*, in *Indian Journal of Theology* 46, 1-2 (2004) 59-66 (available in [https://biblicalstudies.org.uk/pdf/ijt/46\\_059.pdf](https://biblicalstudies.org.uk/pdf/ijt/46_059.pdf) (last visited: 11.03.2018)).

<sup>49</sup> Cf. K. M. PANICKER, *Asia and western dominance: A survey of the Vasco Da Gama epoch of Asian history 1498-1945*, London 1959, 45.

education was the future of Christians and they started to teach the people to read and write.

The first catechism book named «Thambirann Vanakkam» in Tamil was the direct translation of «Doctrina Christam» of Henrique Henriques<sup>50</sup>. He was a Portuguese Jesuit priest and missionary who followed St. Francis Xavier in India. The book was printed in Kollam using a printing machine imported from Portugal in 1556. This was the first book to be published in an Indian language. At present, the Latin community owns 20,080 educational institutions all over India<sup>51</sup>. People who knew to read and write started to migrate from the southern part to other parts of India in search of a better future. Along with them, the religion started to spread in India rapidly. This is the summary of the spreading of Christianity in India.

## 7. CHRISTIANITY IN THE INDEPENDENT INDIA

After a long struggle for independence, India got freedom from the British rule in the year 1947. The Indian Constitution permits its citizens to practice and propagate any religion peacefully. The right to freedom of religion is a fundamental right to the citizen of India. Indian constitution firmly states that all religions are equal before the law and no religion shall be favored over the other. The articles of the Indian constitution offer religious freedom to every individual citizen<sup>52</sup>.

The Constitution of India, which came into effect on 26 January 1950, states in its preamble that India is a sovereign, socialist, secular, democratic republic. Thus, any religion in India according to the constitution has freedom. In practice, the Christians lack this freedom of religion. The frequent Christian persecutions and other religious problems in India are the evidence of this lack of freedom of religion in the independent India.

---

<sup>50</sup> Cf. *Thambiran Vanakkam* (also known as *Doctrina Christam in Malauar Tamul* in Portuguese language) is a Roman Catholic Catechism book written by Henrique Henriques in October 20, 1578. It is believed to be first book printed in Indian languages, and Tamil language. The book is printed at Quilon (Kollam) in India.

<sup>51</sup> Cf. [http://ccbi.in/?page\\_id=39](http://ccbi.in/?page_id=39) (last visited 11.03.2018).

<sup>52</sup> Constitution of India 1949: Article 25: Freedom of conscience and free profession, practice and propagation of religion; Article 26: Freedom to manage religious affairs; Article 27: Freedom as to payment of taxes for promotion of any particular religion; Article 28: Freedom as to attendance at religious instruction or religious worship in certain educational institutions.

No country in this world has such a diverse religious background as India<sup>53</sup>. Thus, the Right to Freedom of religion forms a very important Fundamental right of the Indians. Whereas India is a secular country by its constitution. This secularism is essential in India where the majority belongs to a particular religion. More than that, Indians are culturally religious people who do not want the State to stick on to any religious believes or faith. Therefore India aims in maintaining the principle of secularism in India. There are some political parties that favors the religion that they follow, though this is against the principle of secularism.

Unlike other countries, the Catholic Church in the independent India is a communion of three Individual sui juris Churches: Latin, Syro-Malabar, and Syro-Malankara. The Episcopal Bodies are therefore three: Conference of Catholic Bishops of India (CCBI) – Latin Church; Syro-Malabar Bishops' Synod (SMBS) – Syro-Malabar Church; Holy Episcopal Synod – Syro-Malankara Church.

<b>Structure of the Church in India*</b>	
Dioceses of India	171
Regional Bishop's council	14
Cardinals	04
Archbishops	90
Diocesan Bishop	165
Auxiliary Bishops	16
Apostolic Administrators	04
Honorary Members	62

\* Cf. <http://www.cbci.in/BishopsDetailsnew.aspx?BType=2#>  
(last visited 13.03.2018).

There are four cardinals: His Eminence Telesphore P. Cardinal Toppo, Archbishop of Ranchi of the Latin Rite; His Eminence Oswald Cardinal Gracias, Archbishop of Bombay also of the Latin Rite; His Eminence Baselios

<sup>53</sup> The major religions of India are Hinduism (majority religion), Islam (largest minority religion), Sikhism, Christianity, Buddhism, Jainism, Zoroastrianism, Judaism and the Bahá'í Faith. Buddhists are divided into Digambaras and Shwetambaras, Jains into Mahayana and Hinayana sects and Jews in various communities. The followers of Zoroastrianism are known as Parsis and have distinctive style and Jews are the followers of Judaism.

Cleemis Catholicos, the major Archbishop of Trivandrum of the Syro Malankara rite; His Eminence Cardinal George Alencherry the Major Archbishop of Ernakulam-Angamaly, Major Archdiocese of the Syro-Malabar Rite<sup>54</sup>. There are 165 Bishops and 30 Archbishops altogether.

### 7.1. *The Latin community in the independent India*

The catholic Bishops of India always remained united to guide the catholic people of God. In 1944, the Bishops came forward to create the Catholic Bishops Conference of India. The Second Vatican Council brought changes in the Church and this affected the Church in India. The Bishops Conference continued with the three rites organizing national and regional meetings. The 1983 CIC when came into force naturally inconveniences occurred. The norms were not combatable for the oriental rites. Still the three rites continued in the same conference.

After three years, in 1986 St. John Paul II visited India, which was a turning point for the Latin Hierarchy in India. The possibilities of forming a Latin Rite Bishops Conference came into light. The Holy Father, wrote an apostolic letter to the Indian Bishops on 28 May 1987:

«The Bishops of each of the three Rites have the right to establish their own Episcopal bodies in accordance with their own ecclesiastical legislation. The National Conference (i.e., the CBCI) of all Catholic Bishops of India is to continue for questions of common concern and of a national and supra-ritual character, e.g., Doctrine and Morals, Organizations of a national and supra-ritual character, questions involving the Catholic Church and the Government, etc. These areas are to be determined in the National Conferences' new statutes»<sup>55</sup>.

In the general assembly of April 1988 the decision of forming the Latin Rite Bishops Conference was approved. Thus the Conference of Catholic Bishops of India was created. In January 1994, the Holy See approved its Statutes. The Conference is to assist in the twin duties of the Bishops namely, evangelization and pastoral care. One of the main purposes of CCBI according

<sup>54</sup> All the details about the different archdioceses and the cardinals can be found in the Catholic Bishop's conference of India. Cf. <http://www.cbci.in/Cardinals.aspx> (last visited 13.03.2018).

<sup>55</sup> Cf. [http://ccbi.in/?page\\_id=41](http://ccbi.in/?page_id=41) (Last visited: 12.03.2018).



to its statutes is «to promote that greater good which the Church offers humankind especially through fora and programs of the apostolate which are adequately adapted to the circumstances of time and space» (Statutes, art. 3:1)<sup>56</sup>. The «*opportuno modo eam urgere*» mentioned in Can.1261 § 2 is literally placed in this statute of the CCBI.

## 7.2. General statistics of the Latin Church

The total Latin Catholics in India are 15,188,997 distributed in 132 Archdioceses or Dioceses. Christians, in general, are found more in the southern part of India. In the north of India, only small Latin communities are found. This is because that most of the missionaries entered India through the southern part, which was in a time the most prosperous part. The general statistics of the Latin Church is as per the given table<sup>57</sup>.

Total population in the Latin Dioceses	1,110,811,063
Total Catholic Population in Latin Diocese	15,188,997
Latin Dioceses in India	132
Archbishops	23
Bishops	106
Apostolic Administrators	04
Administrators	02
Auxiliary Bishops	07
Bishops Emeriti	45
Total Number of Parishes	8,813
Total Number of Latin Catholic Priests	20,093
Religious (Male)	21,458
Religious (Female)	62,873
Educational Institutions	20,080

<sup>56</sup> Cf. [http://ccbi.in/?page\\_id=43](http://ccbi.in/?page_id=43) (Last visited: 12.03.2018).

The meaning of Fora is forum (for something) a place where people can exchange opinions and ideas on a particular issue; a meeting organized for this purpose.  
<http://www.oxfordlearnersdictionaries.com/definition/english/forum?q=Forum> (Last visited: 10.03.2018).

<sup>57</sup> Cf. [http://ccbi.in/?page\\_id=43](http://ccbi.in/?page_id=43) (Last visited 12.03.2018).

## 8. AN OFFICE OF STEWARDSHIP AND DEVELOPMENT IN INDIA

Like the Christian communities of United States, it is an «*Opportuno modo*» to launch Office of Stewardship and Development in other countries also. The circumstances in other countries may not be the same as the United States. In this juncture, this article focuses on the possibilities of launching this office in India. The social, political, economic, cultural and religious circumstances are different in both the countries. But knowing the circumstances of India, it is possible to adopt the same office with the needed changes. This claims some guidelines for those who like to create an office of Stewardship and Development in India.

Stewardship includes four interlocking concepts. They are: God, the source, gratitude, accountability and return<sup>58</sup>. Stewardship is a response of every baptized for the generous gifts of God-time, talent, and treasure. The people of God are called to be good stewards. Stewardship is a way of taking care of all the gifts from God and sharing them with the needy. In other words, it is returning to God a portion of the gifts which God has bestowed upon us.

A good steward is mindful of time, talent, and treasure, and uses all three to engage in prayer, worship, acts of charity, mercy, kindness, humility, and love, sustaining them all by embracing stewardship<sup>59</sup>. The Catholic community of India is active and vibrant. They are open to any new approach taken by the Church leaders to foster mission advancement. Stewardship experts say that it will take at least five years for a community to fall into the track of stewardship. It is a slow process but a sure procedure.

It will be a benefit for the Church in India as well as for the universal Church to convert all the followers of Christ to good stewards. This is what Pope Francis calls the missionary outreach of the Church. The Church in India is in this new phase of evangelization. It can reach and influence many by obeying the words of Pope Francis about the new evangelization.

«Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ. Here I repeat for the entire Church what I have often said to the priests and laity of Buenos Aires: I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which

<sup>58</sup> Cf. C. J. CLEMENTS, *Stewardship, a parish handbook*, Missouri 2009, xix.

<sup>59</sup> Cf. M. O'HURLEY-PITTS, *The Passionate Steward*, Canada 2001, 13.

is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the center and which then ends by being caught up in a web of obsessions and procedures. If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life. More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: 'Give them something to eat' (Mk 6:37)»<sup>60</sup>.

### 8.1. *Nature of an office of stewardship and development*

Stewardship and Development Office is a Diocesan body responsible for fostering stewardship as a way of Christian life. In the United states, an office of stewardship and development found its place in many Universities, Churches and other private sectors. It is because that these institutions have foreseen that such an office brings in development. An office of stewardship and development coordinates and manages fundraising activities in most of the United States institutions. These offices are not only found in Churches but also in many big companies and civil institutions.

The term stewardship in its etymological origin from 1899 adhered a specific ecclesiastical sense: «Responsible use of resources in the service of God»<sup>61</sup>. Whereas the term development was used to refer «advancement through progressive stages» in the 19<sup>th</sup> century, but from the 20<sup>th</sup> century it was referring to «state of economic advancement»<sup>62</sup>. The pastoral letter of the USCCB in 1992, «Stewardship: A Disciple's Response» took the concept of stewardship to a new level of understanding and defined it as a way of life. It is a response of faith, of the disciples of Christ.

---

<sup>60</sup> EG, n. 49.

<sup>61</sup> Cf. [http://etymonline.com/index.php?allowed\\_in\\_frame=0&search=stewardship](http://etymonline.com/index.php?allowed_in_frame=0&search=stewardship) (last visited 10.03.2018).

<sup>62</sup> Cf. [http://etymonline.com/index.php?allowed\\_in\\_frame=0&search=office+of+development](http://etymonline.com/index.php?allowed_in_frame=0&search=office+of+development) (last visited 10.03.2018).

The response of the disciple is the foundation of the efforts of stewardship and development in this office. The resources of the true disciple favor the development of the mission of the Church. This office ensures the right orientation of the people of God. This can provide the members of the Christian community with opportunities to understand and fulfill more effectively its role as stewards of God's generosity. Stewardship is a response to the invitation of the Lord to follow him as a disciple no matter what it costs. Stewardship as a way of life, the disciple of Jesus has a responsibility to support the ministries of the church, the mission through the donation of time, talent, and treasure. This is an expression of the gratitude of the disciple for all what God has given him.

#### 8.1.1 Aim of an office of stewardship and development

An office of stewardship and development helps to improve grateful responses of true disciples of Christ. This knowledge can provide the members of the Christian community with opportunities to understand and fulfill more effectively the role as stewards of God's generosity. Stewardship is a response to the invitation of the Lord to follow him as a disciple no matter what it costs. This is an expression of the gratitude of the disciple for all what God has given him. The disciple of Jesus has a responsibility to support the ministries of the Church's mission through the donation of time, talent, and treasure.

Time, talent and treasure are the three gifts that God gave man to administer worthfully for the greater glory of God. The management of these gifts in the appropriate manner by the people of God is the prime aim of this office. The understanding of stewardship as a way of life makes the disciple of Christ lead a responsible life. Stewardship involves an acceptance of the responsibility of the disciple to use the gifts generously given by God in a way that it gives life to others.

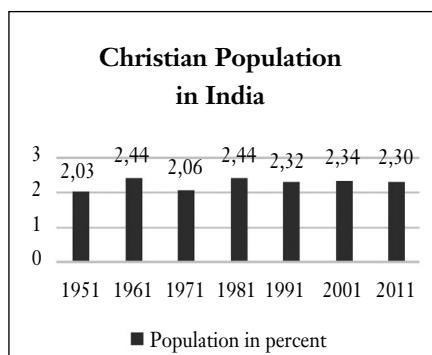
Development foresees that the Christian stewards have various concrete opportunities for fulfilling at least one specific aspect of the vocation to stewardship. Support financially the mission of the Church and thus helping in the building up, of the body of Christ is one among the many aspects that this office has. In this context, a Diocesan stewardship and development program should have two interdependent aims: 1) Teach stewardship as a way of life and not as a financial aid program. 2) use when appropriate, those professional principles of development of funds that would provide opportunities for the members of the Church to participate in it.

Therefore, the goal of this office is to provide opportunities for all Catholics, to be disciples of Christ. The faithful should identify with the local Church through the good stewardship of their gifts of time, talent and through the financial support of the mission and of the ministries of the local and universal Church. To promote this way of life, stewardship and Development Office collaborates with other Diocesan offices and parishes. This office engages in training and formation of the stewards. The desired development and advancement needs fund; therefore, the office foresees strategic planning's to raise funds. This is an effort for the whole year, which focuses on a radical conversion, step by step, to put God first in their lives.

### 8.1.2 Necessity of an office of stewardship and development in India

Tradition and history claim the presence of Christianity in India from 52 A.D. The revival of this Christian community takes place with the arrival of the Dominican and Jesuit missionaries. India never lacked the mission activities and still continues. Christianity in India at present can send missionaries to American and European countries where faith is dwindling. It is certain that the number of Christians increased in India but still the percentage is lesser and is a minority of 2.3 percent. Whereas the Muslim and the Hindu population are increasing year by year, the Christian population is decreasing each year.

Christianity	Population
1951	2.03 %
1961	2.44%
1971	2.60%
1981	2.44%
1991	2.32%
2001	2.34%
2011	2.30%



The first census after the independence shows that Christian population was 2.03 percent and the last census made in 2011 shows it as 2.30 percent. This is an important data but the analysis of all the census made from 1951-2011 reveals that the Christian population is in decline and there

are many reasons for this<sup>63</sup>. However, the details are of lesser importance in this thesis.

All Indians have a religion and unlike Europe, everyone in India practices their religion. Even the so-called communists pertain to the religion in which they are born. They are religious minded. Syncretism is a normal phenomenon in India. Christianity exists in India as a religion and is only a way of life like any other religion. The attractiveness of Christianity reaches and is seen but fails in advancing. As Pope Francis says: «The Church grows, but not through proselytizing: no, no! The Church does not grow through proselytizing. The Church grows through attraction, through the attraction of the witness that each one of us gives to the People of God»<sup>64</sup>.

Despite being the oldest Christian community, Christianity failed to convey its message to all parts of India. There are various obstacles for the growth of the mission of the Church in India. The analysis shows that the problems are the same that existed in the time of the apostles. What makes the difference is that the apostles could overcome them and were able to continue with the mission of the Church. At present in India, the obstacles are solved later or in future but the mission of the Church is stagnant.

The USCCB, through the pastoral letter «Stewardship: A Disciple's Response», taught that the term stewardship has a different meaning for the people of God. For a Catholic, stewardship is a way of life. It makes a Catholic good steward of God. The leadership of the Catholic community thus gets oriented to development. The Bishops of the United States found a creative way to preside them in Charity.

«It is the commandment God gave to Adam, 'Go and multiply. Be creative'. It is also the commandment that Jesus gave to his disciples, through the Holy Spirit, for example, the creativity of the early Church in her relationship with Judaism: Paul was creative; Peter, that day when he went to Cornelius, was afraid of them, because he was doing something new, something creative. But he went there. Creativity is the word»<sup>65</sup>.

In the current Indian context, very often the mission of the Church remains in shadow. The mission of the Church easily gets identified with the

<sup>63</sup> [https://en.wikipedia.org/wiki/Religion\\_in\\_India#Religions](https://en.wikipedia.org/wiki/Religion_in_India#Religions) (last visited 12.03.2018).

<sup>64</sup> FRANCIS, *Address in the meeting with the clergy, consecrated people and members of diocesan pastoral councils*, Assisi 4<sup>th</sup> October 2013.

<sup>65</sup> FRANCIS, *Address during the meeting with the clergy at the Palatine Chapel in the royal palace of Caserta*, 26<sup>th</sup> July 2014.

social commitments and finding solutions to temporal issues. A good number of the Christian population is comprised of Dalits and low caste people<sup>66</sup>. This becomes a reason for Christianity to fight for social upliftment. Life stricken by poverty and persecution though strengthened the Christian faith in India, there is no advancement in the mission of the Church. This is the place where an office of stewardship and development adheres a major role.

## 8.2. *A stewardship Catholic community*

When «stewardship and development» is introduced for the first time in a community, certainly many interrogations will arise. One major question will be about the difference between a catholic community which is active and a stewardship community. This can be answered in a four-dimensional manner: the focus and goals of each community; the ideal outcomes of each; philosophical and cultural underpinnings of both communities; and by learning the ultimate objective of each<sup>67</sup>.

### 8.2.1. Focus and goals of a stewardship community

A very good community focus to bring people into relationship with the community and they work together. The goal set in this community is to make the people support the objective for which they are gathered. Whereas in a

---

<sup>66</sup> The term «Dalit» is a term used in India to describe people from the lowest caste of Hinduism. They were also called «untouchables» but this term disappeared in the reign of the British Empire. It is estimated that 25 million Dalits are been converted to Christianity. More than 60 percent of India's 25 million Christians are Dalits. In the independent India, the Dalits as Hindus receives many benefits. The conversion to Christianity eliminates all these benefits, which means to utter poverty. Unofficially many millions of Dalits are practicing the Christian faith but officially in registers they are Hindus to receive the schedule caste benefits for their day to day living. If Dalit Christians be allowed to receive the schedule caste benefits, India's religious landscape will be totally changed. The «scheduled caste» order of 1950 states that «no person who professes a religion other than Hinduism shall be deemed to be a member of the scheduled caste». This order was later amended to include Sikhs in 1956 and the Buddhists in 1990. This order decided who can receive the scheduled caste benefits and who cannot. The scheduled caste benefits were introduced by the Indian government for the social upliftment of the Dalits after the country's independence. (<http://www.persecution.org/2014/12/28/indias-christian-dalits-remain-untouchable-under-government-benefits-scheme/>) (last visited: 11.03.2018).

<sup>67</sup> These four dimensions are adapted from the work of T. H. JEVONS, R. BURCH BASINGER, *Growing Givers Hearts: treating fundraising as ministry*, San Francisco 2000.

stewardship community the focus is to bring people into a closer relationship with God through the experiences of giving time, talent and treasure for the needs of the Church. The goal is to offer occasions where giving is consciously evoked as a spiritual act and practice.

#### 8.2.2. The ideal outcomes of a stewardship community

The ideal outcome of a stewardship community is the understanding that the Church needs resources for its functioning. That means if the Church wants to continue its work resources are needed. So, the people of the community give for the needs of the Church. «Give to a need» is the policy adopted by the community. A stewardship community is more generous in their giving of time, talent, and treasure. For them, every giving is an occasion and celebration of their faith. The policy that they adopt is «Need to give».

#### 8.2.3. Philosophical and cultural underpinnings of a stewardship community

The philosophical and cultural underpinnings of a healthy community is «philanthropy», a sort of private action for a public purpose. The intent is to encourage people to feel a commitment to the common good of the community and voluntarily give of their resources or material goods that they feel they own for the benefit of others. The philosophical and cultural underpinnings of stewardship community is a commitment to personal and collective behavior. They recognize and honors God's ultimate ownership and profound generosity in all things. The intent is to encourage people to see all resources as gifts temporarily given to them to use and share. This is to promote the welfare of all God's creation.

#### 8.2.4. Ultimate objective of a stewardship community

The ultimate objective of a community is to provide financial and other support for the community. They do it, so that the community may carry out the godly work to which they believe are to be called. Whereas the ultimate objective of the stewardship community is to build the household of God. They contribute to the spiritual and material resources to carry out the work of building the kingdom of God.



### 8.3. *Identity of an Office of Stewardship and Development*

There are so many offices in the Indian Churches which has its proper functions and characteristics. They all have specific names which reveal their identity. This office also is the same as any other office, but it has its own peculiarities. The name of the office is important because it discloses the identity of the office. For example, the name «Office of Development» transmits the idea that this office is meant for development. We are in a society where development cannot be imagined without money. Since development directly refers to the understanding of the involvement of money, the office automatically becomes an office of funding or fundraising. It is possible that the name of the office transmits a wrong idea about this office. People may think that it is another office for raising funds. This will be a drawback for this office.

Despite naming it as an «Office of Development», it will be better to choose a name that reveals the identity of the office. This office is engaged in a double mission – Stewardship and Development. The prime mission of this office is the stewardship of the people of God. Development emanates from stewardship. The faithful after being oriented rightly to be good stewards, they feel the necessity of being grateful for their time, talent, and treasure that God has given them.

This gratefulness becomes the behavior and character of the first disciples of Jesus. The twelve apostles when received the Good News, they knew that they have something that they should share with others. Thus, their eagerness of sharing reached to us as a deposit of faith. The spirit of being a steward makes them responsible for their action.

The name of the office should never transmit a wrong idea about the mission of this office. It should not sound as one more instrument or another medium for raising funds. The mission of the Church needs money but that should come from the disciple of Christ as a response of Gratitude. In the primary catechism book for children, there are two questions which are intimately related to this office. The first question is, who made you? and the answer to that is God made me. The second question is an investigation made in the first answer, why did God make you? the answer to this question is a summary of Christian life, God made me to, know Him, to love Him and to serve Him. This is the mission in which this office is engaged.

The name of the office should, therefore, be something that reveals the identity of this office. For example, «Office of Stewardship and Devel-

opment» will help to communicate publicly the mission and the aim of the office. It is not at all a question of having a new office along with the office of administration or finance. It is to educate the faithful to place God first in their day to day life. Therefore, it is very important that the person engaged in this mission have a good understanding and knowledge of stewardship and its functioning.

## 9. FUNCTIONS OF AN OFFICE OF STEWARDSHIP AND DEVELOPMENT

This office works to accomplish the prime mission of stewardship because it's the vocation of the people of God. Learning to administer the gifts of God is essential for every baptized. Therefore, this office has some specific functions. Stewardship and development are unchangeable pairs which cannot be separated. Development is the fruit of stewardship. There are many offices in the Church. Each office is specialized in a sector and carries out its functions to fulfill the mission of the Church. Depending on the community and its circumstances many of the functions may vary. But, there are some basic functions which will not change. It is these functions that justify the presence of this office in the community. The functions of this office can be divided into two broad categories: Administrative function and management function.

### 9.1. *Administrative function*

The most important administrative functions of this office include planning, organizing, staffing, directing, communicating, controlling, coordinating and motivating. The director must organize the office on modern lines for an efficient and effective performance. All the administrative functions can be classified in the following titles.

#### 9.1.1. Formation of the faithful

Formation of the faithful as good stewards of the Lord is the prime function of any office of Stewardship and development. The formation must be given to everyone in the community. They should be instructed in the stewardship matters especially of their belongingness to God. Then the faithful

will be ready to consider the community's needs and hopes. Unfortunately, many baptized lack this sense of belongingness<sup>68</sup>.

«We must recognize that if part of our baptized people lack a sense of belonging to the Church, this is also due to certain structures and the occasionally unwelcoming atmosphere of some of our parishes and communities, or to a bureaucratic way of dealing with problems, be they simple or complex, in the lives of our people. In many places an administrative approach prevails over a pastoral approach, as does a concentration on administering the sacraments apart from other forms of evangelization»<sup>69</sup>.

Every community has its particular character with its corresponding challenges. The formation should focus on the gifts given by God starting from their time, talent and treasure. This could be a single year program. Some stewardship materials can be communicated by writing.

#### 9.1.2. Ongoing formation

As beginners in the field of stewardship and development, an adequate preparatory formation is essential. The formation cannot be just for a single year it should be an ongoing formation. Time, talent and treasure are the basic topics for these ongoing formations but circumstances will create the necessity of a continuous formation. This will help not only to have good stewards but also new stewards. It is always the experience of the stewards that forms a solid stewardship group. It is more successful when there is a follow-up. Sometimes the word stewardship may not be used but the message should be about stewardship. Stewardship ongoing formation can be written (pamphlets, brochures, newsletter, bulletin, mailing, circular etc.), verbal (homilies, testimonies, annual meetings etc). The ongoing formation is meant for every faithful – ministers of the Church as well as lay volunteers.

#### 9.1.3. Create a stewardship council

Depending on each circumstance of the community there must be a stewardship council. There must be always a permanent body of members who can guide the community. Stewardship councils can organize, maintain and

---

<sup>68</sup> EG, n. 63.

<sup>69</sup> *Ibid.*, n. 63.

recruit volunteers for the community. In India, it is the female who involve more in such activities and male involvement is less. This must change and make the male members of the community involve more. According to the Indian context, only in theory equality can be seen therefore it is good to have male as well as female involvement with equal participation. Gender based distinction should be totally avoided. The creation of a stewardship council is the responsibility of this office. Since the office had foreseen the needs and knows to face them, it is obvious that they themselves create a stewardship council for each community.

#### 9.1.4. Help the stewards to compromise

The success of this office depends on the compromises that the stewards make after understanding stewardship, as a way of life. It is the function of this office to help them compromise their God-given gifts of time, talent and treasure. In the beginning, it is quite difficult for the stewards to cope with the new known circumstance. The office should promote the confidence of their stewards. Develop in the stewards a sense of gratitude and generosity.

#### 9.1.5. Be a collaborator

This office of stewardship and development must be a collaborator of other groups and agencies present in the community. They should have good collaboration methods to cope with other groups who are also engaged in the mission of the Church. It is a way to know more about the community and their needs. Collaboration attracts the ministers as well as the faithful. Adequate collaboration with ministers of the Church, lay volunteers, pastoral groups and other agencies is not only its function but also its character.

#### 9.1.6. Diocesan annual appeal

Create a diocesan annual appeal so that the faithful can participate in the sharing of their time, talent, and treasure. Identifying the necessity of each community the stewardship and development office can promote a diocesan annual appeal. There could be a time limit for this or it could be for the whole year. Since it is a pressing need the office can find methods and programs to fulfill the set goal for the year. This can also be motivating for the stewards.

## 9.2. *Management function*

There are many operations that must be systematized. In the management function, this office receives the temporal goods as part of the steward's collaboration. This collaboration arrives as funds, donations, goods etc. There must be creative modern moves for getting the full benefit out of these goods. This function can be formed in the following titles:

### 9.2.1. Medium of donation

This office can be the prime medium of donation where the faithful can approach freely. the office of stewardship and development can have a strategic plan as to get donations from private and public sectors. The donation planning can be long and short-term donations, big and small sum donations, stable permanent giving etc.

### 9.2.2. Fundraising

This office should also have the function of fundraising. There are different methods in which the office can make fundraising. Some of them are programs, bucket collections, lucky draws, lottery sale, mission collections, auctions, charity sales etc. Fundraising programs always depend on the circumstances of the community. Creativity is a major factor in fundraising. Generating income from the temporal goods of the Church is another part of this function.

### 9.2.3. Agent of communication and publicity

The office of stewardship and development must be an agent of communication between the community and the outer world. This needs adequate publicity. This office has the duty of transparency in its functioning which favors a good communication. The office should know how to communicate and what to publish. This is a skill. The office should know to employ the art of communication in favor of the mission in which it is engaged.

### 9.2.4. Planned giving

The office should not only get funds and donations but also should know how to give them. The office engaged in the mission of the Church should have a strategically planned way to give. It is a question of priority as well as a necessity. A prudently planned giving without causing scandal should be done. The distribution always should be equitable based on charity.

## 10. RESOURCES NEEDED FOR AN OFFICE OF STEWARDSHIP AND DEVELOPMENT

Like any other office, the office of stewardship and development needs resources to start its mission. Referring to the personnel – a director, an associate director and an administrative assistant with some skills in computer technology is needed. All other personnel are included according to the need of the office. Even an office can start with a single director but the benefit of it cannot be the same of that an office with more personnel. More involvement will be needed from the part of the church leaders and group leaders of the Church.

It also needs appropriate space which is accessible to all and other material conditions. There must be also an initial fund to start with. A small budget for the training, as well as the maintenance of the office equipment's must be reserved. The budget should also include some fund for the needed publicities and advertisements. A medium of transport for the use of the office can be helpful.

The salary for the hired office bearers should not be symbolic. They must receive a just salary so that these people can work with total dedication. This office should be like any other office with its maintenance and functioning. Very often it is seen in the Church in India that the people hired for some office are made a symbolic payment. This goes against the basic principles of an office.

The good functioning of the office depends mostly on the interest of the officers and the way in which they carry out their functions. When there is a lack of adequate compensation for the officers it limits the in charge to demand the needed services or draw attention to certain drawbacks of the office.

10.1. *Installation of an office of stewardship and development in the diocesan level*

In India, each diocese is unique in its way of functioning. Each diocese differs from the social and cultural set up in which it is found. Unfortunately, there is a discrimination of the rich and poor diocese among the faithful as well as the non-faithful. In a society where poverty is always highlighted and lived even up to the modern era the system of caste, it takes time to break the barriers of the society. It is a slow process. An office of stewardship and development can help a diocese to improve the situation. Some of the inevitable principles for the installation of an office of stewardship and development are the role of the Bishop, role of the director, and the office in its functioning.

### 10.1.1. The diocesan Bishop

The diocesan Bishop being the head of the diocese is responsible for the pastoral care of the diocese<sup>70</sup>. Every faithful is included in the pastoral attention. The Bishop is the responsible for stewardship and development. Like the Bishops of the United States the Bishops in India should become the leader of the stewards, his faithful. The guidance and administration depends on him<sup>71</sup>. The Bishop has the sole responsibility of installing an office of Stewardship and Development. The role of the diocesan Bishop is crucial in this new office. This office is a help for the Bishop in the administration of the temporal goods of the Church<sup>72</sup>.

The nature of this office demands a regular and direct access of the director of this office to the Bishop. Depending on the structure of the diocesan administration this can depend also through intermediaries. The intention of the direct access is to facilitate the head of the diocese with a firsthand information about the activities. The pastoral care and the activities of the Office of stewardship and development functions mutually for a better result. The Diocesan Bishop must be informed regularly the efforts of stewardship and development. Lack of communication and actualizing may ruin the office. Attention, active participation and understanding of the needs of the diocese is expected from the diocesan Bishop<sup>73</sup>. This is possible when the other helpers respond faithfully to their duties.

### 10.1.2. The director of office

The integral growth of the «stewardship» and «development» must be assured by the director of office. it is possible that in some diocese they may organize the same office in two sections. One taking care of stewardship and the other about development. In both the cases whether the offices are separated or not, it is director of office that should see to the integral growth. The

---

<sup>70</sup> Cf. L. NAVARRO, *L'Acquisto dei beni temporali*, in *I beni temporali della Chiesa*, Città del Vaticano 1999, 41.

<sup>71</sup> Cf. J. SAN JOSÉ PRISCO, M. CORTÉS (coords.), *Derecho Canónico II, el derecho en la misión de la Iglesia*, BAC, Madrid 2006, 201.

<sup>72</sup> Cf. A.W. BUNGE, *Órganos y oficios de ayuda al Obispo diocesano en la administración de los bienes temporales*, in *Anuario Argentino de Derecho Canónico* 7 (2000) 29-46.

<sup>73</sup> Cf. Y. SUGAWARA, *Compiti specifici degli amministratori dei beni temporali nella Chiesa*, in *Periodica de Re Canonica* 104 (2015) 22.

theological principles of stewardship cannot be separated from the achieving development.

The supervisor of the director of office should have a knowledge of the principles of stewardship and development. The supervisor may be the Bishop, Vicar general, Chancellor or Director of administration. They should have an understanding about the theology of stewardship and the particularity of development. This will help the office to have material resources, time and needed support for establishing the office.

### 10.1.3. The office and its collaboration

The office of stewardship and development should collaborate with the other consulting bodies of the diocese. The office can take part in the functions of the finance administration of the diocese if the diocesan Bishop permits. The office can contribute their plans, ideas and concepts for a better advancement in the economic field of the diocese. Same sort of presence may be needed in other fields of the diocese. For example, in the diocesan pastoral service or liturgical service.

The director of stewardship and development should have reports or ideas about the other offices engaged in raising funds for various needs of the diocese. Usually this includes the office of charity and other institutions especially schools of the diocese. There must be an adequate communication among the different offices that function in the diocese. Communication gap may produce difficulties in the procedure or functioning of the office of stewardship and development.

This office should also have a good understanding of the different programs and functions that are taking place in the diocese. Family apostolate programs, retreats, training, leadership programs, youth wing programs, catechism children's programs etc. are fields of great importance for the stewardship and development office.

### 10.2. *Responsibilities of a director of stewardship and development*

Director of stewardship and development is responsible for the entire stewardship education and formation. Make awareness among the faithful and donors of the diocese about the real necessities of the diocese. The director may adopt many ways for this awareness among the faithful. Transmitting the



theological value of time, talent and treasure through different approaches is one of his responsibilities. Depending on the dimension and resources of the diocese some functions of the director can be carried out by the associate directors or other staff of the office.

#### 10.2.1. List of responsibilities of the office of Stewardship and development through the director

1. The director is responsible for promoting stewardship as a way of life, through planning and organizing. He should focus on education and formation in the diocesan and parochial level.
2. It has the responsibility to integrate the theology of stewardship in all standards of development.
3. This is responsible for the efforts of finding funds. Plan, organize, provide personal and direct the annual appeal of the Bishop is included in this.
4. Organize new funding strategies which include the Church collections, collections from donors, offertory collections, collections from the private and public sectors etc.
5. Find new donors, plan donation methods, create foundations for different needs and plan creative asking.
6. It is responsible for the support of charitable institutions, schools, hospitals, orphanages, women empowerment institutions and other institutions which need financial support. This office should become a resource for all institutions and organizations of the diocese.
7. This office is responsible for the regular and ongoing communications with the pastors and parish leaders. This is to promote the stewardship education and the development of activities.
8. It is responsible for coordinating the activities of the development of the diocese. This will permit each entity to get the maximum result without harming the efforts of other entities.
9. The director is responsible for the supervision of staff, through hiring, direction, evaluation and termination of staff, consultants, and suppliers.
10. The director is also responsible for the management of the budget of the stewardship and development. He will represent the diocese if appropriate for the different financial needs and organizations of the diocese.

### 10.2.2. Minimum requirements for a director

1. The director should be a genuine active catholic member of the parish or diocese.
2. A person with sufficient knowledge about the culture, society, teachings of the Church and theology of stewardship.
3. An experienced man in the field of economy and management.
4. He should have excellence in communication skills.
5. He must know the languages managed in the diocese. Apart from that English is obligatory.
6. He should have skills to create strategies for creative stewardship and development.
7. He should obligatorily have leadership qualities.

## CONCLUSION

Stewardship as a concept can be understood as the employment of one's time, talent and treasure. We are only managers of what we have. Everything is a gift from God, who asks us to return a portion in the form of our time, talent and treasure to support His work on earth<sup>74</sup>. From the rightly oriented stewardship development emanated. The realization of the fact that everything belongs to God, makes the steward generous. The faithful steward identifies giving for the needs of the Church as participation in the work of Gods kingdom<sup>75</sup>.

The Bishops of the United States creatively established the office of stewardship and development in many of their archdioceses, dioceses, and parishes. These offices through their creative interventions and methods helped the faithful to revive their faith. The faithful became vibrant and active in their communities. They became faithful stewards of God. Stewardship became a way of life for the stewards. It helps a faithful steward to take care of every moment of their life. It is the efforts and commitments that make a follower of Christ a good steward. Each day may be a challenge for the faithful steward, but it is also a source of peace, contentment, and joy when we see how we have used Gods gifts<sup>76</sup>.

<sup>74</sup> Cf. C. E. ZECH, *Best Practices...*, cit., 10.

<sup>75</sup> Cf. C. SMITH, *Catholic Stewardship: sharing Gods gifts*, Indiana 2001, 47.

<sup>76</sup> Cf. *ibid.*, 52.

If in the United States this office of stewardship and development can provide so many radical changes, it will be also possible in other parts of the world. Since the United States have this office well established, it became part of this article. This article, deals in learning the functioning and organizing of this office. This is a practical pastoral version of can 1261 § 2 by all means in the life of the faithful.

This office needs only limited resources to start with and is easily adaptable according to the circumstances of the country. All the archdioceses of the United States varied in population, structure, culture, and contained people from all walks of life. This is an advantage because it proves the adaptability of this office. One reason why the Bishops chose a theological, rather than prescriptive, approach to stewardship was to counter the notion that stewardship is only about money<sup>77</sup>. This article does not transmit the idea that this office is another office for fundraising.

A major part of this article was dedicated to know the Indian sociology and the place of Christianity in India. It was essential due to four reasons:

1. To study the possibilities of implanting an office of stewardship and development in India.
2. To show that the Church in India is capable of organizing and maintaining an office of stewardship and development.
3. An office of stewardship and development as an instrument will help to clear many obstacles in the mission of the Church in India.
4. Development is essential for the advancement of the mission of the Church in India.

This article has kept the office of stewardship and development as a model to follow in other countries. Therefore, most of the guidelines are taken from the American stewardship and development offices. They are studied and adapted for the Indian circumstances. Hence this is a practical guide in a way. All important things that should be known for starting an office of stewardship and development can be found in this article.

The various questions related to the starting of a new office of stewardship and development are foreseen in this study and are responded. It explains stewardship as a way of life and how it could be introduced in a catholic community. The procedure begins with the diocesan Bishop who wants to start an office of stewardship and development in his diocese. The investment made

---

<sup>77</sup> Cf. C. E. ZECH, *Best Practices...*, cit., 11.

for the personal and the infrastructure of this office is not at all a loss when compared to the benefits made by this office. Not only in India but in any country, it is adaptable. As the wise words of Pope Francis puts together in *Evangelii Gaudium* let's not take it light minded.

«Pastoral ministry in a missionary key seeks to abandon the complacent attitude that says: 'We have always done it this way'. I invite everyone to be bold and creative in this task of rethinking the goals, structures, style and methods of evangelization in their respective communities. A proposal of goals without an adequate communal search for the means of achieving them will inevitably prove illusory. I encourage everyone to apply the guidelines found in this document generously and courageously, without inhibitions or fear. The important thing is to not walk alone, but to rely on each other as brothers and sisters, and especially under the leadership of the Bishops, in a wise and realistic pastoral discernment»<sup>78</sup>.

The mission of the church can be carried out with less obstacles with the help of an office of stewardship and development. This office favors the advancement of mission. In the Indian context when the Church is tangled in social and political issues, at times it gets stuck without any advancement in the mission of the Church. In this juncture, an office of stewardship and development can serve as a useful instrument in the mission advancement. Stewardship is an integral part of mission advancement because disciples of Jesus are called to carry forward Church's mission<sup>79</sup>.

Mature disciples make a conscious, firm decision, carried out in action, to be followers of Jesus Christ no matter the cost to themselves. Beginning in conversion, change of mind and heart, this commitment is expressed not in a single action, or even in a number of actions over a period of time, but in an entire way of life<sup>80</sup>. Stewardship as a way of life is a vocation to all baptized.

The pontifical magisterium of the beginning of the new millennium is impelling the new evangelization. This implies new forms, new means, new tasks and above all, ability to establish bridges with the reality of a secularized world. It will be normal, therefore, that the Church be hurt, stained and perhaps suffer accidents by going forth, but these wounds are easier to cure than

---

<sup>78</sup> EG, n. 33.

<sup>79</sup> Cf. D. CONWAY, *Advancing the Mission of the Church*, Indianapolis 2009, 25.

<sup>80</sup> Cf. USCCB, *Stewardship: A Disciple's Response*, Washington D.C. 1992, 5.

the disease that produces the closure and the comfort of holding on to one's own assurances (cf. EG 49).

Temporal goods have the peculiarity that they are capable of generating invaluable assurances in the development of the mission of the Church. Recent studies show that one of the effects of money on people is instinctively self-reliance. Precisely for this reason, the management of temporal goods of the Church has a special need for constant reform and revision to ensure that it conforms to the mission it carries out. To become an outgoing Church, it is crucial not to take refuge in structures that offer security that which limits the mission.

The material resources that the Church needs to carry out its mission can restrain its vitality because they confer, by nature, a certain security. They can become a point of arrival. They can stop being means and become ends. It is easy for the economic sphere to be a brake on the development of the mission.

The canonical order is well aware that «the human being is made for the gift» (Benedict XVI, *Caritas in veritate*, n. 34). Therefore, it establishes rules and processes to favor and protect them. For this reason, c. 1261 § 2 states that it is the duty of the diocesan Bishops to warn the faithful and to urge them in a proper manner on the assistance they must render to the Church in her needs. The pastor in care of each particular Church is entrusted with the delicate task of stimulating, encouraging and fostering the gifts of the faithful entrusted to him.

This necessity does not arise primarily from the needs of the Church, but it is a dynamic characteristic of the life of the Christian, since his Master «being rich, he became poor for you, to make you rich through his poverty» (2 Cor 8: 9). The astonishment at what a gift means, however small, places the Church and canon law in a position of maximum vigilance to guarantee and protect it (see *ex-votos* in can. 1292 § 2).

But, in addition, canon law does not wait for the gifts to come, but rather entrusts the diocesan Bishop with the task of seeking and promoting them, with a proactive vision of the mission entrusted to the pastor. Paradoxically, this mission is not entrusted to the Chief Finance Officer (CFO) or the Diocesan Council for Economic Affairs. It is not a question of pure management or solely related to economic resources. It corresponds to the Pastor in the Church whose main mission is to be the successor of the Apostles, to be a teacher of the doctrine, a priest of the sacred cult and minister for the government (cf. can. 375 § 1). In Book V of CIC 83 only 1 in 5 canons refer to some function of the Bishop in relation to temporal goods.

Unfortunately, canonical doctrine has not developed this aspect of the diocesan Bishop's mission. No articles are found outside the general comments of the Code or in the patrimonial manuals on this dimension of their function.

On the other hand, some effective experiences and solutions endorsed by the practice have not been related to this canon: in particular, the establishment of stewardship and development offices. Practically, all North American dioceses is not conceived as the result of the application of this canon.

For this reason, this article supposes a contribution to the Patrimonial Canonical Law because it delves into the juridical basis of a practice, verified by the experience and established from the pastoral and theological point of view in the Second Vatican Council. The co-responsibility of the faithful in the mission of the Church, the gratuitousness of salvation and the government of the pastors as service to their faithful brothers are three of the foundations that support this norm of the can. 1261 § 2.

Its origins go back to the conciliar documents, not to the previous legal order. Experience has shown the prophetic of this conciliar intuition and was faithfully supported by the legislator in giving this mission to the diocesan Bishop and not to the economic leaders of the diocese. The connection of this promotive and stimulating mission of the gifts with the main function of the diocesan Bishop dispels any doubt as to its importance for Canonical Patrimonial Law.

The CFO or the members of the Diocesan Council for Economic Affairs are required to be, as detailed in the Code, truly experts in economic matters (cf. cans. 492 and 494). However, urging the gifts of the faithful to sustain the Church is not their mission. One of the reasons is that his professional profile is so different, that it is not convenient to entrust both missions to the same person. However, the reality has been the opposite. The obvious effect of this situation is the abandonment of a true promotion of the gifts of the faithful, with the consequent loss of the outgoing dimension of the Church which is easier to keep to what has already been achieved. A country like India has many things to be done for the advancement of the Church. A «Chief Finance Officer» is responsible for the financial matters. Those engaged in transactions and management exercises a strict control over the movement of the funds. Therefore, their general character is to «retain the fund for a future use». This attitude in the Church very often affects its mission. The retention of funds or lesser funding for pastoral necessities acts as a brake and slows down the mission of the Church. This shows the presidency of money overwhelming the mission of the Church. This attitude cannot be sustained in the

Church and it has to be changed. Finance is only an instrument and it should never preside over the mission. Though financial assistance is vital in the mission of the Church, we should know where to place the economic matters.

It has become common in many communities a procurator or an economist, or a finance administrator manages the resources of the Church. They are treasures, managers and controllers of the finance or resources of the Church. They need to keep a constant tracking of the cash flow, accounting, and keep up to date the financial reports. These finance officers have to analyze the financial strength or weakness and propose corrective actions. The innumerable planning's according to the pastoral needs and financial actions to the necessities are all managed by the finance officer. Though there are helpers for them in the field, the office of a finance officer is overloaded with an unending list of functions. Finally, he is the axle of all financial actions in the Church. Therefore, an office of stewardship and development can be a worthwhile support for a finance office. They are strategic partners with quality planning for the future. This office is not contrary to the finance office or officer, they are strong backing for the mission of the Church.

The dioceses of the United States, led by their Pastors, and the Pastoral Letter «Stewardship: A Disciple's Response» of 1992, have tried to offer a practical solution to this can. 1261 § 2, perhaps without knowing it. They have been pioneers and the results are in sight of all. Perhaps his motivation has been complex from the pastoral point of view but experience shows that it has been a real success.

Stewardship and development directly places the person ahead. It is faithful oriented and each faithful find his right place in the mission of the Church. More than that the people of God becomes stewards. The needs of the Church become their need. They share their God given gifts for the needs of the Church. The possibilities to extend the service of the Church to every nook and corner expands. The administration and the use of temporal goods in the Church needs far sight, foresight, and insight. Stewardship and development assures the three because the director and team are responsible for the oversight of the mission. The joy of spreading the Good News to the whole world is the mission of each faithful. Stewardship and development educates the faithful to this consciousness. Through stewardship development emanates in the community. It is natural, because each steward sees clearly the necessities of the Church and the joy of sharing.

After 25 years of experience many archdioceses and dioceses of United States are seen to be advancing in the missionary spirit of stewardship develop-

ment. This means that the office of stewardship and development is an efficient way to promote the mission of the Church. There is growth and advancement in a multi categorized country like United States. There are faithful from all walks of life in United States and if it functioned worthfully in these Catholic communities, this office can also function in other parts of the world.

India has sociological, cultural and religious characteristics that makes it unique. Their possible growth from the evangelizing point of view is a call to pastors. The need to be an outgoing Church, not replete despite problems, scarcity of resources and lack of religious freedom invite us to think of a new spring of the Spirit. The office of stewardship and development of each diocese, and even of each entity, can be one of the contributing factors.

The office of stewardship and development makes the faithful come out of the comfort zone for the sake of mission. It is a new way of evangelization. Most of the civic world adopted this method of development in a finance-oriented level of expansion. The development of the economic field is the aim of all the civil private and public sectors. Whereas the Church is not aiming money through this office. It will be Church's new path in the coming years of its history. The aim of it is an integral growth of the faithful.

The situation in India makes it a privileged place for the establishment of stewardship and development offices. The small number of Catholics, with a bimillennial and apostolic tradition, the entrepreneurial character of its inhabitants, and its youth (24,9 years of age average) make the future very hopeful and that the mission of the Church is called to arrive to many peripheries in such an immense space.

The stewards urged in the proper manner always contribute to development. They see these developments as their proper mission of «save to be saved». If the development is not united with the mission of the Church, it easily becomes a technical method of fundraising. Mission of the Church cannot be separated from the development of the Church. Where there is a mission there is development. Development is the fruit of the mission.

Stewardship and development is a missionary impulse capable of transforming each person who comes in contact with. The customs, rites, structures, and social works can be channeled rightly for the evangelization of today's world, rather than the self-preservation of the Church. Stewardship and development is totally mission – oriented to make ordinary pastoral activity more accessible to the people of God. An office of stewardship and development have a constant care for the pastors as well as the lay faithful. The functioning of this office will be vibrant according to the openness and missionary



creativity of the faithful. It is not a set of program packs. This office identifies the prompting of the Holy Spirit at the right time.

Stewardship and development knows that money is vital for development but makes sure that «money must serve, not rule» (EG, 58). Money is not at all the aim of this office. Money will emanate from stewardship. It is inevitable. The office channels the money for development in the right planned strategical manner. There will be an ethical approach in this office in serving the humanity. Thus, a peaceful integral development comes up in the stewardship community.

The Church have resources and financial supports from its faithful. The management of these resources in an adequate manner is foreseen in the Church. The resources are security for future and provides a comfort zone. Stewardship as a way of life is a call to come out from the comfort zone and collaborate in the mission of the Church. An office of stewardship and development facilitates the faithful to advance in the mission of the Church. It helps the faithful to reach the peripheries and expand the mission in which the Church is engaged.

An office of stewardship and development counts with professionals in the field. An experienced stewardship and development officer with adequate qualification will favor the mission. His collaborators in the office will also contribute to a quality functioning and planning of the office. They always have a set goal for future. Their main aim is to achieve the set goal as part of advancement in the mission of the Church. A finance office plans every project within the limit of finance or cash flow. Whereas, in the office of stewardship and planning nothing hinders the future goal. Finance is secondary and the mission presides with the Divine providence. In a professional manner with a strategic plan the office of stewardship and development carries out the Apostolic mission of the Church

Creation of an office of stewardship and development not only implies works related with sustaining the Church, it goes far beyond. In United States when it is celebrating the silver jubilee of the pastoral letter «Stewardship: A Disciple's Response», very few communities lack this office of stewardship and development. This office is spreading to other countries also. In Spain also, there are signs of progress in this field. Soon it will be a new way of evangelization in Spain. In Asia some dioceses of Philippines adopted this method and it resulted successful. Though the stewardship as a way of life is adopted in Philippines, no such office is found. They are in the process of making one. They want to spread the office to other dioceses of the country. If these countries can have this office and it is running successfully, India can also have the same office adaptable to the situation of the country.

## APPENDIX

### ARCHDIOCESES OF UNITED STATES AND THE OFFICE OF STEWARDSHIP

The following tables contain data and useful information about the archdioceses of the United States. They are directly taken from the United States official government population website and from the archdiocesan official websites. The essential information's are collected skillfully and organized in tables for easy access. The tables are presented with its adjacent numbers in the first column of the table. These numbers are made use in the following tables which will represent each corresponding archdiocese.

	<b>Archdioceses of U.S.A</b>	<b>Inhabitants</b>	<b>Faithful</b>	<b>Parishes</b>
1	Anchorage (Alaska)	463,000	32,170	22
2	Atlanta (Georgia)	7,097,000	869,000	167
3	Baltimore (Maryland)	3,170,447	489,109	145
4	Boston (Massachusetts)	4,240,000	1,906,372	288
5	Chicago (Illinois)	6,251,000	2,438,000	356
6	Cincinnati (Ohio)	3,074,000	471,457	214
7	Denver (Colorado)	3,472,884	563,441	123
8	Detroit (Michigan)	4,660,000	1,549,000	260
9	Dubuque (Iowa)	998,638	200,588	167
10	Galveston-Houston (Texas)	6,249,904	1,181,398	145
11	Hartford (Connecticut)	2,011,000	723,000	213
12	Indianapolis (Indiana)	2,640,000	249,500	139
13	Kansas City in Kansas	1,330,000	214,600	108
14	Los Angeles (California)	11,816,567	4,263,990	287
15	Louisville (Kentucky)	1,368,911	224,600	102
16	Miami (Florida)	4,408,811	742,608	102
17	Milwaukee (Wisconsin)	2,369,000	673,000	204
18	Mobile (Alabama)	1,772,873	67,488	76
19	New Orleans (Louisiana)	1,238,228	520,056	107
20	Newark (New Jersey)	3,112,000	1,438,000	218

	<b>Archdioceses of U.S.A</b>	<b>Inhabitants</b>	<b>Faithful</b>	<b>Parishes</b>
21	New York (New York)	5,854,721	2,634,624	368
22	Oklahoma City (Oklahoma)	2,634,000	113,800	64
23	Omaha (Nebraska)	930,000	238,800	137
24	Philadelphia (Pennsylvania)	4,070,000	1,489,000	257
25	Portland in Oregon	3,345,270	417,614	124
26	St. Louis (Missouri)	2,283,000	590,000	184
27	St. Paul and Minneapolis (Minnesota)	3,255,000	845,000	195
28	San Antonio (Texas)	2,386,218	723,305	138
29	San Francisco (California)	1,795,666	550,600	90
30	Santa Fe (New Mexico)	1,462,000	321,885	92
31	Seattle (Washington)	5,299,770	990,000	147
32	The Military Services (District of Columbia)	–	–	307
33	Washington (District of Columbia)	2,824,893	621,476	139

	Diocesan priests	Other priests	Director of stewardship	Name given to the office of stewardship
1	22	11	1	Stewardship and development
2	211	30	1	Stewardship
3	286	196	1	Development
4	625	477	1	Catholic development services
5	862	697	1	Development
6	271	228	1	Stewardship and giving
7	204	102	1	Office of finance administration and planning
8	348	194	1	Stewardship and administration
9	174	31	1	Stewardship
10	227	209	1	Development
11	311	94	1	Office of development
12	140	94	1	Stewardship
13	118	55	1	Stewardship and development
14	566	533	1	Development
15	133	50	1	Office of mission advancement
16	256	76	1	Development
17	329	347	1	Development and stewardship
18	88	31	1	Office for development
19	197	155	1	Stewardship and development
20	604	152	0	Office of development and stewardship
21	769	746	1	Development
22	102	30	1	Stewardship and development
23	190	78	1	Stewardship and development
24	573	357	1	Office for community development
25	164	188	1	Stewardship and development
26	346	319	1	Stewardship
27	316	84	1	Development and stewardship
28	142	170	1	Development office
29	236	160	1	Office of development
30	129	79	1	Development office
31	209	95	1	Stewardship
32	307	52	1	Finance and administration
33	397	396	1	Secretariat for development

	<b>The title under which the office of stewardship is found in the archdiocesan website</b>	<b>Number of staff</b>
1	Opening page	1
2	Offices	5
3	Offices	28
4	Offices	4
5	Offices and ministries	6
6	Ministries and Offices	2
7	Offices	12
8	Mission priorities	1
9	Opening page	1
10	Ministries and Offices	6
11	Offices	1
12	Offices	14
13	Ministries	6
14	Department	20
15	Services	7
16	Administration	8
17	Ministries and offices	10
18	Ministries and offices	1
19	Ministries	1
20	Offices and ministries	4
21	Offices	1
22	Offices	3
23	Ministries	1
24	Administrative offices	3
25	Offices	3
26	Offices and agencies	3
27	Offices	4
28	Department and offices	2
29	Ways to give	2
30	Financial services	2
31	Giving	4
32	Offices	1
33	Ministries and offices	1

## BIBLIOGRAPHY

### 1. *Official Resources*

ACTION INSTITUTE, *Environmental stewardship in the Judeo-Christian tradition*, 2007. BENEDICT XV, *Maximum illud*, 30 November 1919. BENEDICT XVI, *Deus Caritas Est*, 25 December 2005. IDEM, *Spe Salvi*, 30 November 2007. IDEM, *Caritas in Veritate*, 29 June 2009. DIRECTORIUM DE PASTORALI MINISTERIO EPISCOPORUM, Vatican 1973. CONFERENCIA EPISCOPAL ESPAÑOLA, *Los cristianos laicos, Iglesia en el mundo. «Id también vosotros a mi viña» (Mt 20,4). Líneas de acción y propuestas para promover la corresponsabilidad y participación de los laicos en la vida de la Iglesia y en la sociedad civil*, 19 noviembre 1991. CONFERENZA EPISCOPALI ITALIANA, *Sovvenire alle necessità della Chiesa. Corresponsabilità e partecipazione dei fedeli*, 14.11.1988, in *Notiziario CEI* (1988) 157-186 and IDEM, *Sostenere la Chiesa per servire tutti. A vent'anni da «Sovvenire alle necessità della Chiesa»*, 4 ottobre 2008. FRANCIS, *Evangelii Gaudium*, 24 November 2013. IDEM, *Meeting with the clergy, consecrated people and members of diocesan pastoral councils*, cathedral of San Rufino, Assisi, 4 October 2013. IDEM, *Palatine Chapel in the royal palace of Caserta*, 26 July 2014. IDEM, *Lenten Message 2014*. IDEM, *Laudato si*, 24 May 2015. IDEM, *I Beni Temporalis, Apostolic Letter issued Motu Proprio, Regarding certain Competencies in Economic-Financial Matters*, 4 July 2016. INTERNATIONAL STEWARDSHIP COUNCIL, *Stewardship: Disciples Respond- a practical guide for pastoral leaders*, Washington D.C. 2004. JOHN XXII, *Monumenta Vaticana, Veterem Dioecesim Columbensem (Quilon) et eiusdem primum episcopum Iordanum Catalani Ord. Praed. Respicientia iussu et impensis Revmi. et Illmi. Domini Aloysii Mariae Benziger, Quilonensis antistitis, collegit edidit*. Romae, 09 August 1329. JOHN PAUL II, *Sacrae Disciplinae Leges*, 25 January 1983. LEO XIII, *Humanae salutis*, in Leonis XIII, pontifices Maximi Acta, Vol. 5, Romae 1886, ASS 19 (1886) 176-184. NATIONAL CONFERENCE OF CATHOLIC BISHOPS (USA), *A shepherd's care: Reflections on the changing role of pastor*. Bishops' Committee on priestly life and ministry, Washington DC 1987. PIUS XI, *Rerum Ecclesiae*, 28 February 1926. PIUS XII, *Fidei Donum*, 21 April 1957. USCCB, *Stewardship: A Disciple's Response*, Washington 1992; IDEM, *A time to listen... a time to heal*. Committee on evangelization of the USCCB, Washington 1999; IDEM, *Stewardship and development in Catholic dioceses and parishes: A resource manual in stewardship a disciple's response* (tenth anniversary edition), Washington 2002; IDEM, *To Be a Christian Steward*, Washington 2013.

### 2. *Authors*

ARRIETA, J. I., *Funzione pubblica e ufficio ecclesiastico*, in *Ius Ecclesiae* 6 (1995). ARRIETA, J. I., *Diritto dell'organizzazione ecclesiastica*, Milano 1997. BOBINEAU, O., GUYON, J., DURIEZ, B. (eds.), *La coresponsabilité en Église, utopie ou réalisme? Actes du colloque, Marseille 16-17 janvier 2009*, Paris 2010; BUSSO, A., «Administrador de bienes», in DGDC, *Cizur Menor (Navarra)* 2012, I, 228-230. BUNGE, A. W., *Órganos y oficios de ayuda al Obispo diocesano en la administración de los bienes temporales*, in *Anuario Argentino de Derecho Canónico* 7 (2000) 29-46. CATTANEO, A., *La Chiesa locale*, Città del Vaticano 2003. CLEMENTS, C. J., *Stewardship, a parish handbook*,

Missouri 2009, XIX. CONWAY, D., *Advancing the Mission of the Church*, Indianapolis 2009, 25. ELISHA, J., *Francis Xavier and Portuguese Administration in India*, in *Indian Journal of Theology* 46, 1-2 (2004) 59-66. GHERRI, P., *Responsabilità ecclesiale, corresponsabilità e rappresentanza. Atti della Giornata canonistica interdisciplinare*, Città del Vaticano 2010. HENRY, F. P., *Christianity in India Reconsidered*, Bengaluru (India) 2016. HERVADA, J., *Diritto costituzionale canonico*, Milano 1989. JEAVONS, T. H., BURCH BASINGER, R., *Growing Givers Hearts: treating fundraising as ministry*, San Francisco 2000. KEMBERLING, A., GLODAVA, M., *Making stewardship a way of life: a Complete Guide for Catholic Parishes*, Huntington 2010. MIÑAMBRES, J., «Administración de bienes», in DGDC, Cizur Menor (Navarra) 2012, I, 203-210. MORRISEY, F. G., *Acquiring temporal goods for the Church's mission*, in *The Jurist* 56, 1996. NAVARRO, L., *L'Acquisto dei beni temporali*, in *I beni temporali della Chiesa*, Vatican 1999, 41. O'HURLEY, M.; PITTS, *The Passionate Steward*, Canada 2001, 13. PANICKER, K. M., *Asia and western dominance: A survey of the Vasco Da Gama epoch of Asian history 1498-1945*, London 1959, 45. POKUSA, J. W., *Introduction to a Church Finance Handbook: Background for the Law on Temporal Goods*, in K. E.-L. A. DI NARDO, J. W. POKUSA (eds.), *Church Finance Handbook*, Washington, 1999. RIVELLA, M. (ed.), *Partecipazione e corresponsabilità nella Chiesa. I Consigli diocesani e parrocchiali*, Milano 2000; SAN JOSÉ PRISCO, J.; CORTÉS DIÉGUEZ, M. (coords.), *Derecho Canonico II, el derecho en la misión de la Iglesia*, BAC, Madrid 2006, 201. SCHIAVON, P.P., «Il Papa in India», *Missioni Dominicane*, in *Revista Mensile Illustrata* 39,2 (1965) 4-5. SMITH, C., *Catholic Stewardship sharing Gods gifts*, Indiana 2001. SUGAWARA, Y., *Compiti specifici degli amministratori dei beni temporali nella Chiesa*, in *Periodica de Re Canonica* 104 (2015) 22. YULE, H., *The book of sir Marco Polo, the venetian concerning the kingdoms and marvels of the East, Vol. I*, cit., 4. ZALBIDEA, D., *Corresponsabilidad en el sostenimiento de la Iglesia*, in DGDC, Cizur Menor 2012, II, 785-787. ZECH, C., *Best Practices in Parish Stewardship*, Huntington 2008.

### 3. Web pages

[http://www.conferenciaepiscopal.es/documentos/Conferencia/cristianos\\_laicos.htm](http://www.conferenciaepiscopal.es/documentos/Conferencia/cristianos_laicos.htm) (last visited 10.04.2018)

<https://archden.org/archbishops-catholic-appeal/> (Last visited: 10.03.2018).

[www.catholicstewardship.com](http://www.catholicstewardship.com) (Last visited: 10.03.2018).

<https://www.adb.org/countries/india/poverty> (Last visited: 10.03.2018).

<https://india.gov.in/india-glance/profile> (Last visited: 10.03.2018).

<http://censusindia.gov.in/2011census/censusinfodashboard/index.html> (Last visited: 10.03.2018).

<https://india.gov.in/india-glance/profile> (Last visited 10.03.2018).

<http://www.indiaonlinepages.com/population/religious-population-in-india.html> (last visited: 11.03.2018).

<http://www.nasrani.net/2007/02/16/references-about-the-apostolate-of-saint-thomas-in-india-records-of-indian-tradition-of-thomas-statements/#ixzz4cG68dWUa> (last visited: 11.03.2018).

[https://biblicalstudies.org.uk/pdf/ijt/46\\_059.pdf](https://biblicalstudies.org.uk/pdf/ijt/46_059.pdf) [last visited: 11.03.2018)].

[http://ccbi.in/?page\\_id=39](http://ccbi.in/?page_id=39) (last visited 11.03.2018).

<http://www.cbci.in/Cardinals.aspx> (last visited 13.03.2018).

<http://www.cbci.in/BishopsDetailsnew.aspx?BType=2#> (last visited 13.03.2018).

[http://ccbi.in/?page\\_id=41](http://ccbi.in/?page_id=41) (Last visited: 12.03.2018).

[http://ccbi.in/?page\\_id=43](http://ccbi.in/?page_id=43) (Last visited: 12.03.2018).

<http://www.oxfordlearnersdictionaries.com/definition/english/forum?q=Forum> (Last visited: 10.03.2018).

[http://ccbi.in/?page\\_id=43](http://ccbi.in/?page_id=43) (Last visited 12.03.2018).

[http://etymonline.com/index.php?allowed\\_in\\_frame=0&search=stewardship](http://etymonline.com/index.php?allowed_in_frame=0&search=stewardship) (last visited 10.03.2018).

[http://etymonline.com/index.php?allowed\\_in\\_frame=0&search=office+of+development](http://etymonline.com/index.php?allowed_in_frame=0&search=office+of+development) (last visited 10.03.2018).

[https://en.wikipedia.org/wiki/Religion\\_in\\_India#Religions](https://en.wikipedia.org/wiki/Religion_in_India#Religions) (last visited 12.03.2018).

<http://www.persecution.org/2014/12/28/indias-christian-dalits-remain-untouchable-under-government-benefits-scheme/> (last visited: 11.03.2018).



## CONTENTS OF THE THESIS

Title of the Thesis: AN OFFICE OF STEWARDSHIP AND DEVELOPMENT IN THE LIGHT OF CAN 1261 § 2. INTRODUCTION. CHAPTER 1. HISTORICAL AND SYSTEMATICAL ANALYSIS OF CAN. 1261 § 2. 1. Introduction. 2. History of can. 1261 § 2. 2.1. Can. 1261 § 2 of CIC 83 and similar canons in CIC 17. 2.2. Evolution of can. 1261 § 2. 2.3. The four stages of change. 2.3.1. The first stage (*prima versio*). 2.3.2. The second stage (1980 *schema codicis*). 2.3.3. The third stage (1982 *schema codicis*). 2.3.4. The fourth stage. 2.4. Direct sources of can. 1261 § 2.2.4.1. *Christus Dominus*. 2.4.2. *Presbyterorum Ordinis*. 2.4.3. *Gaudium et Spes*. 2.4.4. *Directorium de pastorali ministerio episcoporum* (DPME). 3. Systematic analysis of the Canon. 3.1. The interpretation of can. 1261 § 2. 3.2. The structural – Juridical relationships involved in can. 1261 § 2. 3.2.1. Active subject of the canon. 3.2.2. The authority of the active subject over the passive subject. 3.2.3. Passive subject of the canon. 3.3. Object of can. 1261 § 2. 4. Can. 1261 § 2 of the CIC in CCEO. 5. Conclusion. CHAPTER 2. A PRACTICAL APPLICATION OF CAN. 1261 § 2 IN THE UNITED STATES OF AMERICA. 1. Introduction. 2. Catholic Church in the United States. 2.1. Institutional structure of the church in United States. 2.2. The focus of the research. 3. Methodology used in this chapter. 3.1. Internet, a medium of communication of the archdioceses in the United States. 3.2. Transparency and accountability. 4. Archdioceses of United States. 5. Analysis of the archdiocesan websites. 6. Origin of an office of stewardship and development. 7. Office of stewardship and development in the archdioceses of United States. 7.1. An exception among the archdioceses of United States. 7.2. Usual office of stewardship and development. 7.3. Ministry oriented office of stewardship and development. 7.4. Resources of a steward. 7.5. An office of stewardship and development admits peculiarities. 8. The frequent profile of a director of stewardship and development in the archdioceses. 8.1. Responsibilities. 8.2. Expectation and qualification. 8.2.1. Position requirements. 8.2.2. Personal characteristics. 9. Notion of stewardship and development after the analysis of the archdioceses. 9.1. USCCB proposal of stewardship. 9.2. Stewardship is a way of life. 9.3. Inherent values of stewardship. 9.4. Launching an office of stewardship and development. 10. Conclusion. CHAPTER 3. ADAPTATION OF THE AMERICAN OFFICE OF STEWARDSHIP AND DEVELOPMENT IN INDIA. 1. Introduction. 2. Methodology applied in this chapter. 3. Geographical and social features of India. 3.1. The Christian community in India. 3.1.1. The first Latin rite diocese of India. 3.1.2. The contribution of St. Francis Xavier to the Latin community. 3.1.3. Education favored the spread of Christianity in India. 3.2. Christianity in the independent India. 3.2.1. The Latin community in the independent India. 3.2.2. General statistics of the Latin Church. 4. An Office of Stewardship and Development in India. 4.1. Nature of an office of stewardship and development. 4.2. Aim of an office of stewardship and development. 4.3. Necessity of an office of stewardship and development in India. 5. A stewardship Catholic community. 5.1. Focus and goals of a stewardship community. 5.1.1. The ideal outcomes of a stewardship community. 5.1.2. Philosophical and cultural underpinnings of a stewardship community. 5.1.3. Ultimate objective of a stewardship community. 6. Identity of an Office of Stewardship and Development. 6.1. Functions of an office of stewardship and development. 6.1.1. Administrative function. 6.1.2. Formation of the faithful. 6.1.3. Ongoing formation. 6.1.4. Create a stewardship council. 6.1.5. Help the stewards to compromise. 6.1.6. Be a collaborator. 6.1.7. Diocesan annual appeal. 6.2. Management function. 6.2.1. Medium of donation. 6.2.2. Fundraising. 6.2.3. Agent of communication and publicity. 6.2.4. Planned giving.

7. Resources needed for an office of stewardship and development. 7.1. Installation of an office of stewardship and development in the diocesan level. 7.1.1. The diocesan Bishop. 7.1.2. The director of office. 7.1.3. The office and its collaboration. 7.2 Responsibilities of a director of stewardship and development. 7.2.1. List of responsibilities of the office of Stewardship and development through the director. 7.2.2. Minimum requirements for a director. 8. CONCLUSION. CONCLUSIONS. APPENDIX. 1. Archdioceses of United States. APPENDIX 2. Some of the Stewardship references in the Bible and in the Catechism of the Catholic Church. 1. Old testament verses. 2. New testament verses. 3. Stewardship references in the Catechism of the Catholic Church. 4. Indirect Stewardship references in the Catechism of the Catholic Church. APPENDIX 3. Stewardship resources. 1. Encyclicals and pastoral letters. 2. Internet resources. BIBLIOGRAPHY. 1. Official resources. 1.1. Roman Pontiffs. 1.2. Councils/ Pastoral Letters / Episcopal Conferences/ Others. 2. Books, articles and other documents. 3. Internet sources.





